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Account
OF THE COUNTRY, ITS HISTORY, GEOGRAPHY, EXPLORATIONS,
CLIMATES, PRODUCTIONS, RESOURCES, POPULATION,
TRIBES, MANNERS, CUSTOMS, LANGUAGES,
COLONIZATION,
AND CHRISTIAN MISSIONS.

BY AN OLD RESIDENT.

WITH MAP AND ILLUSTRATIONS.

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PREFACE.

THE interest which is now felt by all classes in everything relating to Africa has suggested to the Author the propriety of giving to the public the results of his own observations and researches during his residence and travels, both in the western and southern sections of the great continent, together with such information as he has been able to glean from the various works that he has read upon the subject during the half-century which has elapsed since his attention was first drawn to the study of this interesting quarter of the globe.

By careful analysis, arrangement, and condensation, the writer has endeavoured to make the present volume, not only a work of interest to the general reader, but also a portable, cheap, and convenient handbook of reference on the subjects of which it treats for missionaries, merchants, travellers, emigrants, and others who wish for reliable information on the history, geography,

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CHAPTER I.

EARLY ADVENTURE AND DISCOVERY

Herodotus and Strabo—Arab Travellers—Portuguese Discoveries—Early English Discoveries—French Discoveries—British African Association—Mungo Park—Sundry Travellers—Tuckey and Peddie—Gray and Lang—Ritchie and Lyon—Denham and Clapperton—Laing and Cailhe

THROUGHOUT the entire range of modern geography we find no country more interesting in its general features, or presenting stronger claims upon the attention of the Christian philanthropist than Africa. And yet it is a remarkable fact that, until a comparatively recent period, the interior regions of this vast continent remained almost entirely unknown to the civilized nations of the earth. It is true, Egypt and Nubia on the borders of the Red Sea, and Libya, Carthage and other districts on the shores of the Mediterranean, were well known to the ancients; but all beyond appears to have been a veritable *terra incognita*. Hence it becomes an interesting inquiry—At what periods, and by what means, were the more distant shores of Africa explored, and the inner regions of the great continent partially made known to the rest of the world? An answer to this question may appropriately form the subject of the present and following chapters, as introductory to the account we have to give of the country itself, the character of the people by whom it is inhabited, and the means which have been at different times employed for their civil, social, and moral elevation.

HERODOTUS AND STRABO.

The earliest instance we find on record of African exploration inland is that of Herodotus, the celebrated Greek historian ; who, when collecting information respecting the whole world for his great historical work, was obliged, in the absence of written documents, to have recourse to travelling. His published narrative is almost entirely the record of what he saw and heard during his various peregrinations ; and, even at this distant period, it possesses an interest superior to that of most ancient writings. By means of a long stay in Egypt, and an intimate acquaintance with the native priests, he obtained much information respecting the wide region which extends from the Nile to the Atlantic. But not satisfied with this, he took an extensive journey into the interior of the country. He justly describes it as much inferior in fertility to the cultivated parts of Europe and Asia, and as suffering severely from drought. On quitting the northern coast, which he terms the "forehead of Africa," the country became more and more arid. He speaks of hills of salt, out of which the natives constructed their houses without any fear of their melting beneath a shower, in a region where rain was almost unknown. As he proceeded, the land became almost a desert, and was filled with such multitudes of wild beasts as to make travelling extremely dangerous. Farther to the south the sandy barren soil no longer afforded food even for these fierce tenants of the wilderness : there was not a blade of grass, a tree, or a fountain of water to be seen ; total silence and widespread desolation reigned, so that he was obliged to return. Such is the general picture which Herodotus draws of this northern boundary of the great African desert, which subsequent examination has found to be on the whole fairly correct.

Strabo, who wrote at a subsequent period, and after the Roman sway was fully established over the northern coast of Africa, gives an interesting account of some of the interior states. He does not, like Herodotus, profess to have visited the countries which he describes, but simply records the infor-

mation which he had obtained from others. Extending his view beyond the Atlas, he describes the Maun as peopling a rich country on the Atlantic coast, capable of yielding the most abundant harvests, but nothing could wean the nation from a wandering life, in which they delighted, moving continually with their tents from place to place, wrapped in skins of wild beasts, and riding without saddle, and often without bridle, on small, swift-footed, active horses. He represents them as fighting with swords and spears, and not with poisoned arrows, as Horace had described some warlike African tribes when engaged in furious contests with each other. Further information has proved that both these weapons, and many other dangerous missiles, are used by different savage nations inhabiting the continent of Africa.

ARAB TRAVELLERS.

The first to penetrate the interior of Africa for the purposes of trade and commerce, and to notice the character of the country and the people, were the enterprising Arabs. At an early period they introduced the camel, which, though a native of the sandy wastes of Arabia, was equally adapted to the still more extensive deserts which stretch so widely over many parts of Africa. By means of these patient creatures, sometimes called "the ships of the desert," the mercantile adventurers alluded to, everywhere known as "Moors," pushed their way through the narrowest parts of the great Sahara to the more fertile and populous regions of the interior, where they propagated the Moslem faith and carried on a lucrative trade with the various negro tribes among whom they sojourned. We are indebted to some of these semi-civilized adventurers for our earliest knowledge of Inner Africa, their narratives having come down to us in the Arabic language. Allowance being made for the high colouring which frequently characterizes these narratives, much useful information may be gathered from them, as some of the parties concerned were professed travellers as well as traders. A specimen or two of the most interesting,

and apparently the most reliable, of these early explorations is all that our limited space will permit us to give, purposely omitting accounts of African travels which are evidently fabulous.

It is recorded of Ibn Batuta, a learned Mohammedan who flourished in the fourteenth century, that he commenced his great journey to the interior of Africa from Fez. He went first to Segilmassa, which he describes as a handsome town situated in a country abounding with date trees. Having joined a caravan, he came, after a journey of twenty-five days, to Thaghari, a place celebrated for its mine of salt, where the native huts were built of slabs of that mineral, and roofed with camels' hides. Thence he went in twenty days to Tashala, three days beyond which commenced a desert of the most dreary aspect, where there was neither water, bird, nor tree,—“nothing but sand and hills of sand.” In ten days more he reached Abu Latin, a large trading town, crowded with native merchants from various parts of the continent. From Abu Latin our adventurer proceeded in twenty-four days to Mali, then the most flourishing city in that part of the interior. Here the traveller was astonished by the immense size of the trees, in the hollow trunk of one of which he observed a weaver plying his trade! In this part of his journey Ibn Batuta saw an immense river, probably the Niger; and the view necessarily led to a conclusion opposite to that hitherto entertained by his countrymen, who considered it as flowing *eastward* to the ocean. Having no opportunity of making a complete observation, he fell into the opposite error, afterwards prevalent in Northern Africa, and identified it with the Nile. From Mali he turned northward to Timbuctu. This city was then governed by a negro viceroy, and was far from possessing the celebrity and importance which it afterwards attained. He next proceeded eastward by Kawkaw, Bardama, and Nakda, where he seems to have been near Nubia, but gives no further details till he again arrived at Fez.

About two centuries after Ibn Batuta, a very full description

of Africa was furnished by a geographer named Leo, who was even honoured with the surname of Africanus. He was a native of Grenada, in Spain; but having, after the capture of that city by Ferdinand, repaired to Fez, he acquired a knowledge of Arabic learning and of the African continent. He afterwards travelled through a great part of the interior; and having, on his return, made his way to Rome, he wrote a narrative of his journey under the auspices of Pope Leo X. It appears from this account that Timbuctu, at the time of his visit, had risen to the position of a powerful and important city,—the centre of commerce and wealth in that part of Africa. Ghana, once possessed of imperial dignity, had changed its name to Kano, and become tributary to Timbuctu. Bornou appears under its present appellation, and some native sovereigns, who afterwards held conspicuous rank, are mentioned for the first time. The names of several prominent places are also readily identified with those mentioned by subsequent travellers. At Timbuctu several of the Moorish merchants were exceedingly opulent, and two of them had obtained princesses in marriage. Literature was cultivated with ardour, and Arabic manuscripts bore a higher price than any other commodity. Izchia, the king, who had subdued all the neighbouring countries, maintained an army of three thousand horse and a numerous infantry, partly armed with poisoned arrows. Gold, for which its capital had now become the chief mart, was lavishly employed in the embellishment of his court and person; some of his ornaments weighing as much as 1300 ounces! The royal palace and several mosques were built of stone; but the ordinary habitations, as in all towns and villages of Central Africa, were merely bell-shaped huts, the materials of which were stakes, clay, and reeds.

PORTUGUESE DISCOVERIES.

Little more was done in the way of exploring the distant coasts and interior regions of Africa till towards the end of the fifteenth century, when the different nations of Europe began

to awake from the slumber and apathy in which they had been so long involved. The invention of the mariner's compass, the skill of the Venetian and Genoese pilots, and the knowledge which had been transmitted from former times, inspired all classes with the hope of being able to pass the ancient geographical barriers of the globe, and to throw light upon regions hitherto unknown. Portugal, a nation of comparatively small resources, but of remarkable energy, started first in this career of maritime and geographical enterprise, and took the lead for a considerable period of all the European states. During the reign of its kings John and Emanuel, it stood pre-eminent in this respect; and Prince Henry in particular—a younger son of John I.—devoted all his thoughts to the promotion of naval undertakings.

No idea had been entertained at this early period of the new world afterwards discovered by the daring and enterprising Columbus. The local position of their country, its wars and expeditions against Morocco, suggested the thought that the western border of Africa was the best field for research. The information respecting this coast was at that time very limited; so that the passage of Cape Bojador by Gilianez, in 1433, caused a surprise and admiration almost equal to what were afterwards excited by the discovery of America. On a second attempt at exploration rapid progress was made along the shore of the great Sahara, and the Portuguese navigators were not long in reaching the fertile regions watered by the Senegal and the Gambia. The early part of this voyage was dreary in the extreme, for the mariners saw nothing but naked rocks and burning sands stretching far away into the interior in every direction. Beyond Cape Blanco, however, Nuno Tristan, in 1443, discovered the Island of Arguin; and, notwithstanding the disaster of Gonzalo de Cintra, who, in 1445, was killed by a party of Moors at that place, the Portuguese made it for some time their head quarters, whilst they undertook further explorations on the neighbouring continent.

The researches of the Portuguese on the western coast of

Africa, at this early period, were stimulated by the hope of discovering and opening an intercourse with a distinguished sable prince of whom they had heard much under the mysterious appellation of "Prester John." This singular name seems to have been first introduced by travellers from Eastern Asia, who represented the imaginary person to whom it was applied as reigning in unexampled splendour in some part of the interior of Africa. What were the precise expectations from intercourse with this far-famed personage does not fully appear; but the idea was thoroughly rooted in the minds of the navigators, that they would be raised to a matchless height of glory and renown if they could by any means arrive at his court. The same delusion seems to have prevailed at home, for the principal instruction given to all officers employed in African service was, that in every quarter and by every means they should endeavour to effect this grand discovery. They accordingly never failed to put the question to all the wanderers of the Desert, and to every caravan that came from the interior, if they knew anything of the dwelling-place of Prester John. But all their inquiries were in vain: such a person had never been heard of; and we need scarcely add that, being a mere myth, he was never found.

In 1446 Diniz Fernandez discovered Cape Verd, and in the following year Lancelot, another Portuguese navigator, entered the mouth of the Senegal. In this neighbourhood the mariners found fertile and populous regions, that promised to reward their exertions much more effectually than the visionary name after which they had so eagerly inquired. A circumstance occurred also at this time which was regarded as peculiarly auspicious. An African prince of the Jalloff nation, named Bemoy, came to the Portuguese at Arguin, complaining that he had been driven from the throne of his ancestors, and entreating the aid of the strangers to enable him to recover his crown, which he was willing, he said, to wear as their ally, and even as their vassal. He was received with open arms, and conveyed to Lisbon soon afterwards, where he met with a

brilliant reception, being entertained with bull-fights, puppet-shows, and other kindred amusements. After being instructed in the Christian religion, according to the rites of the Romish Church, he was baptized, and did homage to the King and to the Pope for the crown which was to be placed on his head through their influence on his return to his native land. At length an expedition was fitted out, under the command of Peio Vaz d'Acunha, to convey the young prince to his own country on the banks of the Senegal. The conclusion of this adventure was, however extremely tragical; for, a quarrel having arisen between Bemoy and the commander of the ship in which he sailed, the latter stabbed the prince on board of his vessel, and thus an end was put to this strange enterprise.

The Portuguese continued to prosecute their African discoveries till 1471, when they reached the Gold Coast, where, dazzled by the importance and splendour of the commodity, the commerce of which gave name to the region, they built Elmina, with its fort and other appendages, and made it the capital of their possessions on that part of the continent. Pushing onward to Benin, they received a curious account of a powerful African sovereign, whose kingdom was said to be situated at a distance of seven or eight hundred miles from the coast. From the statements made of the splendour which surrounded this sable monarch, the strangers for a time indulged the pleasing but delusive hope that he might prove to be the far-famed *Prester John*, of whom they had been so long in search; but their most careful inquiries resulted in disappointment, as before.

In 1484 Diego Cam sailed from Elmina in quest of new shores, on which the cross might be planted as an emblem of national dominion, according to the instructions which he had received from the king of Portugal. After passing Cape St. Catharine, he found himself involved in a very strong current setting out from the land, which was still distant; and the water, when tasted, was ascertained to be fresh. It was conjectured, from these circumstances, that he was near the mouth

Early Adventure and Discovery.

of a large river, which proved to be the case, and it is now well known as the Zaire or Congo. On reaching the southern bank of the magnificent stream, Diego landed and erected his first monument, indicative of his claim to the country. On ascending the river for a short distance, he came in contact with some of the inhabitants, and inquired after the residence of their sovereign. They pointed to a place at a considerable distance in the interior, and undertook to guide thither a mission, which they pledged themselves, within a given period, to lead back in safety. As the natives in the meantime passed and repassed between the shore and the vessel with the utmost freedom and confidence, Diego basely took advantage of a moment when several of the principal persons were on board, weighed anchor and stood out to sea.

Great was the consternation of the simple-minded negroes when they found themselves floating away from their native shores in the white man's big ship. Diego tried to soothe them as best he could, by endeavouring to make them understand, by signs and otherwise, that this step was taken solely to gratify the anxious desire of his sovereign to see and converse with these African chiefs—assuring them that in fifteen moons they should be brought back in safety to their native land. He then sailed for Lisbon, where he exhibited with triumph these living trophies of his wonderful discoveries. The king was much pleased, and held many conversations with the sable strangers, whom he loaded with honours, and caused to be conveyed back to their own country within the appointed time.

On arriving in the mouth of the river, Diego was highly gratified to see waiting on the shore the portion of the crew whom he had left behind as pledges of his return, and concerning whom he had felt some anxiety. He found the natives on shore disposed to be quite friendly, their confidence in the pale-faced strangers being increased by the safe return of their fellow-countrymen, after witnessing the strange sights of Europe. Diego was now invited to the native court, where the sable

sovereign not only received him with kindness, but agreed to embrace Christianity, and to send several of his nobles to Portugal to be instructed in its principles. They soon afterwards sailed accordingly, and their arrival at Lisbon gave fresh satisfaction to the king and his people. They remained two years in Europe, experiencing the best treatment; and, on being considered ripe for baptism, the king stood godfather to the principal envoy, and his chief courtiers to others; on which occasion the African converts received the names of the distinguished persons by whom they had been thus honoured.

In 1490 a new armament was fitted out, under the command of Ruy de Sousa, to convey this party of Africans back to their native land, and to take more formal possession of the country. The Portuguese, on their arrival once more at the mouth of the Congo, were received by the sable monarch and his people with great pomp, and the most extravagant manifestations of barbaric joy. The native troops were drawn up to grace the occasion, and advanced towards the shore in three lines, making a prodigious noise with horns, kettledrums, and other rude instruments. The king was seated on an ivory chair raised on a platform, dressed in rich and glossy skins of wild beasts, with a bracelet of brass hanging from his left arm, a horse's tail pending from his shoulder, and a head-dress of fine cloth woven from the palm-tie of the country. He gave full permission to the strangers to settle in his dominions, to build a church, and to propagate the Christian religion. The king himself and all his nobles were forthwith baptized; and the freest scope was allowed to the Roman Catholic missionaries who accompanied the expedition to prosecute their appointed work.

Here was a fine opportunity of introducing the pure light of the Gospel into a benighted land; but it is to be feared that the Romish priests brought by the Portuguese did not duly improve it, or proceed in a manner that was likely permanently to benefit the people. They baptized the poor ignorant natives by hundreds and thousands, it is true, and adapted the cere-

monies and gaudy processions of their Church in a great measure to the heathen rites and superstitions of the people ; but they were left in the grossest pagan ignorance, without any adequate idea of the principles of Christianity which they were made to profess. It is, moreover, admitted by Portuguese historians that physical force was frequently employed to bring the natives more completely under the will of the priests. The accounts given of some of the floggings which took place, of both males and females, would be alternately shocking and ludicrous if it were not for the fact that they were associated with the propagation of religion. The ultimate result of such a system might have been easily foreseen. After a long career of superstition and folly, and of the so-called success of the mission, the priests came into collision with the chiefs and people on the subject of polygamy and other matters, and they were summarily expelled from the country. At what period this occurred does not appear, but when subsequent travellers explored the banks of the Congo in the following century, they found no trace of Christianity or of the labours of the Romish missionaries, nor any traditions among the natives of them ever having been there.

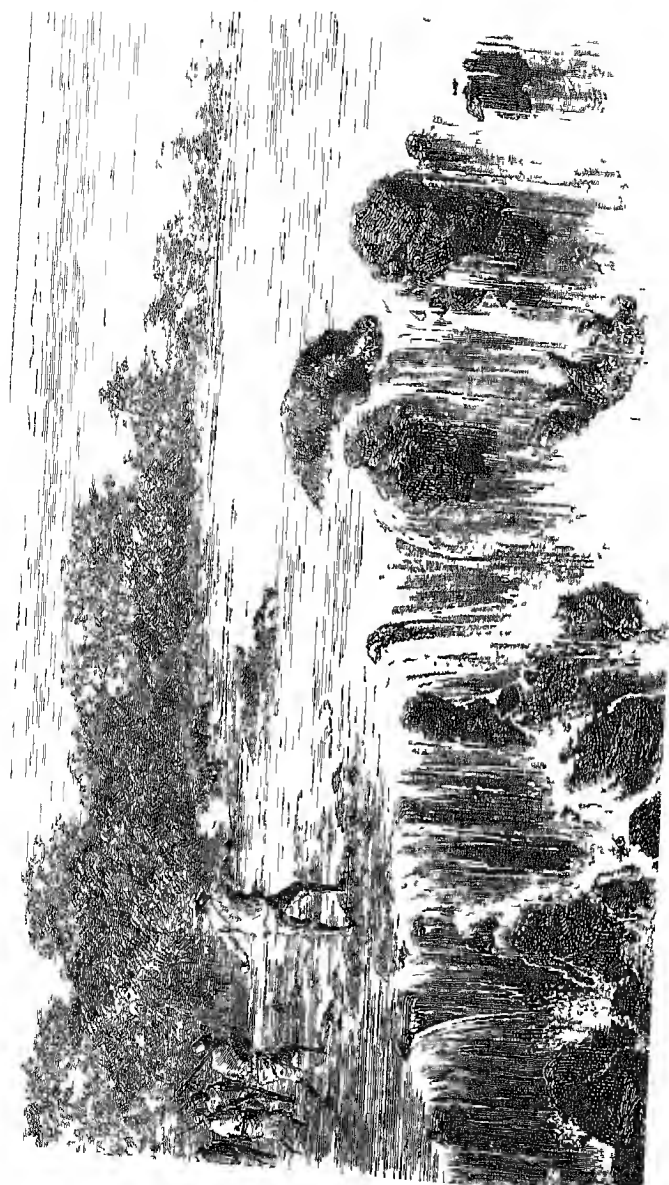
EARLY ENGLISH DISCOVERIES.

In the early part of the seventeenth century a change had passed over the relative positions of the mercantile and maritime powers of Europe. Portugal had been eclipsed by Spain, France, and Holland in succession. The last-named power had wrested from the Portuguese their far-famed African settlement Elmina, and usurped their position and influence on that part of the coast. At the same time a spirit of enterprise was awakened in England such as had never been known before. In 1618 a company was formed in London for the purpose of exploring the Gambia, with the impression that that noble river might prove a highway into the interior, and to the wealthy neighbourhood of Timbuctu, if it were not in fact

an outlet of the mighty Joliba, or Niger, as some geographers supposed.

The first person employed in this service was Richard Thompson, a man of considerable spirit and enterprise, who was sent out in the autumn of the same year, in charge of the brig *Catharine*, 120 tons burden, with a cargo worth about £2,000. In the month of December he entered the river, and proceeded as high as Kassan, where he left his vessel and most of his crew, and pushed on in boats. The Portuguese, who were still numerous in that district, and retained all their lofty claims, were seized with bitter jealousy of this expedition, made by a foreign and rival power. Led on by Hector Nunez, they furiously attacked the party left at Kassan and made a general massacre of our countrymen. Thompson was greatly distressed on hearing the dreadful tidings that several of his men had thus fallen by the hand of violence; but he was too weak to avenge the slaughter of his people. He nevertheless prosecuted his discoveries with vigour, and sent home the most encouraging accounts of the general prospects of his undertaking. The company, influenced by his statements, sent out another vessel, which unfortunately arrived at the most unhealthy season of the year, and lost most of the crew by death. Yet they were not dismayed; but forthwith fitted out a third and larger expedition, consisting of the *Sion*, of 200 tons, and the *St. John*, of 50, and gave the command to Richard Jobson, to whom we are indebted for the first reliable and satisfactory account of the great river-districts of Western Africa.

Jobson entered the Gambia in the month of November, 1620; and the first intelligence he received on reaching Fort James was that of the death of Thompson, his predecessor, who had perished by the hands of his own men. Mutiny was not uncommon in those days, but how it arose in this instance, or who was to blame, never seems to have been fully investigated. The crew of the *Catharine* are said to have been unanimous in representing the conduct of their commander



as oppressive and tyrannical; but in regard to a man of undoubted courage and enterprise, and who was the first Englishman who fell in the cause of African discovery of which we have any record, we should, in the absence of direct evidence, cherish a spirit of Christian charity. Notwithstanding the shock caused by this sad disaster, Jobson took courage, and pushing briskly up the river, soon arrived at Kassan, the rendezvous of the former expedition. The Portuguese inhabitants of that neighbourhood had most of them fled before his arrival, whilst the few who remained professed, in respect to the notorious Hector Nunez and the massacre committed by him, both ignorance and horror; but there was reason to believe that they were planning fresh schemes of mischief.

In consequence of these machinations Jobson could scarcely prevail upon a native pilot to accompany him to the upper river. He nevertheless pressed forward in the most commendable manner, with such help as he could procure; but after passing the falls of Barraconda he found himself involved in great difficulties. The ascent had to be made against a rapid current; the frequency of hidden rocks, moreover, made it dangerous to sail in the night, and the boats often stuck upon sand-banks and shallows, when it became necessary for the crews to strip and go into the water to push them over these obstacles. On one occasion they were obliged to drag the boats ashore, and carry them a mile and a half on their shoulders, till they came to deeper water, where the rocks and sand-banks were less obstructive.

The discoverers now found themselves in an entirely new world, and surrounded by novel aspects of nature. On every side were immense forests of unknown trees, whilst both land and water were inhabited by multitudes of savage animals; whose roarings every night resounded through the air in the most alarming manner. Sometimes as many as twenty crocodiles were seen together in the stream, or basking in the sun on a sand-bank. Hippopotami, or sea-horses as they were then called, were observed tossing their huge heads and snorting in almost

every pool; whilst elephants appeared in such numbers on the shore, that at one place there were sixteen observed in a single troop. Lions, ounces and leopards were also seen at a little distance; but amid the alarms occasioned by the appearance and howlings of these ferocious creatures, the sailors were much amused by observing the various evolutions of the monkey tribe, some of which performed various kinds of antics in their presence.

Amid these difficulties and adventures the party arrived at Tenda on the 26th of January, 1621, where they had appointed to meet Buckar Sano, the chief native merchant on the Gambia. This important personage rendered the expedition good service, and volunteered some valuable information; but the confidence of Jobson in his veracity was somewhat shaken by the glowing accounts which he gave of a city four months' journey in the interior, the houses of which, he declared, were covered with gold! The report of a vessel having come up the river to trade caused great excitement in the neighbourhood of Tenda, and drew multitudes of natives together from the surrounding districts. These built temporary huts, and soon formed a little village on each side of the river. Unfortunately, the universal cry was for salt, a commodity in great demand in this and other parts of Africa. Not being aware of this fact, Jobson had not laid in a sufficient supply, but the articles he had were highly prized, and in exchange for them he received gold and ivory.

Buckar Sano having offered to introduce the English at the court of Tenda, they proceeded to the royal place of residence. On reaching the king's presence they witnessed an example of the debasing homage which is usually paid to African princes, such as they had never seen before. The great and wealthy merchant, on appearing before his sable majesty, first fell upon his knees; then, throwing off his shirt, extended himself naked and prostrate upon the ground, whilst his attendants covered him with dust and mud! After grovelling for some time in this position, he started up, shook off the dirt from his person; and, assisted by two of his wives, he was speedily equipped in

his best attire, with bow and quiver at his side. He and his attendants, after having made a semblance of shooting at Jobson, laid then bows and arrows at his feet, which was understood as a token of submission and a high compliment. The king assured the English captain that the country and everything in it were thus placed at his disposal. In return for gifts so magnificent, we are sorry to record that the gallant explorer presented the king of Tenda with nothing better than a few bottles of brandy.

Whilst Jobson was thus amusing himself and his men with the novel sights of the Upper Gambia, he found himself in the middle of the dry season, when the water of the river sinks lower and lower, and when navigation, even with canoes and small boats, becomes exceedingly difficult. At length the stream became so shallow, and the obstructions to navigation so numerous, that he found it utterly vain to attempt ascending higher. He therefore commenced his voyage downward on the 10th of February, proposing to return and renew his researches during the following season, when the periodical rains filled the channel. This purpose was never executed, however; for before the time arrived for further operations, both he and his patrons had become so involved in quarrels with the Gambia merchants that the expedition was abandoned.

The company in whose service Thompson and Jobson had been engaged, amid the discord and divisions alluded to, do not appear to have prosecuted any further their designs of African discovery. The next attempt in this way, of which we find any record, was made by a wealthy merchant at the Gambia named Vermuyden, who fitted out a boat well stored with provisions and merchandise, for the purpose of exploring the upper river to search for gold, which was said to exist in rich abundance. He first came to a wide expanse of water which he compares to Windermere Lake, where the chief difficulty was to find the main branch of the river, amid several that opened from different quarters. "Up the buffing stream," says he, "with sad labour we wrought;" and when they ascended higher, it often became necessary to drag the boat over the

shallows, or to carry it for a short distance through the jungle, after the manner of former voyagers, to avoid the rocks that impeded the navigation. They were rather rudely received by the only tenants of these watery regions—the crocodiles and river-horses. One of the latter struck a hole in the bottom of the boat with his teeth,—an accident which proved very inconvenient, from the absence of any one skilled in carpentry. Having effected the necessary repairs as best they could, the voyagers endeavoured to avoid future accidents by hanging a lantern at the stern of the boat, which caused these monsters of the deep to keep at a respectful distance.

In the course of their voyage, Vermuyden and his party landed at various places on the banks of the Gambia to search for gold. At one place they found a large mass of glittering matter, which at first they took to be the genuine article, but which, on examination, proved to be mere spar or mica. At another place, by twenty days' labour, they succeeded, with patient washing of the sand, in extracting twelve ounces of the precious metal. At length the traveller declares that he arrived "at the mouth of the mine itself, and saw gold in such abundance as surprised him with joy and admiration." He gives no particulars, however, of the position of this vein, the existence of which has not been confirmed by any subsequent observer; nor does he seem to have continued his researches, as he no doubt found more profit in mercantile pursuits than in prospecting for the precious metal.

It was not till the year 1720 that the spirit of African discovery revived in England. The Duke of Chandos, then director of the African Company, concerned at the declining state of their affairs, entertained the idea of reviving them by opening a path into the golden regions still reported to exist in the interior of Africa. At his suggestion the members, in 1723, furnished Captain Bartholomew Sibbs with the usual means of sailing up the Gambia. On the 7th of October he arrived at James's Island, a small English settlement about thirty miles from the mouth of the river, whence he immediately wrote to Mr. Willy,

the Governor, who happened to be then visiting the factory of Joar, more than a hundred miles distant, asking him to engage canoes from the natives for the use of the expedition. He received for answer that none were to be had, and was greatly distressed to find that this officer was giving himself no concern about the affair. A few days afterwards, however, a boat brought down the dead body of the Governor, who had fallen a victim to the prevailing fever of the country, and he was left to his own resources.

From various causes of delay it was not till the 26th of December that Sibbs and his party proceeded on their voyage up the Gambia. The expedition consisted of nineteen white men and twenty-nine hired negroes, with three female cooks, and a *balafeu* or native musician, to enliven the spirits of the party by his performances. The season was somewhat advanced for the navigation of the river, but for some time everything proceeded agreeably. The voyagers were everywhere well received by the natives, and at one place a *saphie* or charm was laid upon the bank of the river for the purpose of drawing them on shore. The captain had endeavoured to conceal the prime object of his journey; but his efforts were vain, for he found himself pointed out by the natives as the person who was "come to bring down the gold!" The native crew, however, were evidently unwilling to proceed to the upper river, and predicted the most fearful disasters if any attempt was made to go any farther. A long palaver ensued, and, according to the adventurer's own account, it was not till he had produced a bottle of his best brandy that he conquered the scruples of his sable followers, and got them to proceed beyond what they regarded as the limits of the universe.

The Falls of Bairaconda were not found so formidable as was expected. They were narrows rather than falls, the channel being confined at this point by rocky ledges and fragments, between which there was only one available passage, where the canoes rubbed against the rocks on either side. The most persevering exertion now became necessary in order to pass the

shallows and quicksands, which multiplied in proportion as they ascended the stream, and over which the boats had frequently to be dragged by main force, as in former instances. All now longed for the time when it would be necessary for them to commence their voyage down the river. Before long their ardent wishes were realized. At the end of two months, on the 22nd of February, Sibbs found himself only fifty miles above Barraconda, where it became necessary for him to relinquish the enterprise, in consequence of the unfavourable season having arrived; so that he did not even reach Tenda, the point to which Jobson had previously attained.

The commander of the expedition, on his return, could not forbear expressing deep disappointment in regard to the expectations with which he had ascended the Gambia. He had met with no cities of gold, nor did he see any appearance of the mighty channel which was to lead into the interior of Africa, and through so many great kingdoms as had been spoken of. He declared his conviction, in reference to the river, that "its original or head is nothing near so far in the country as by the geographers has been represented." The natives reported that at twelve days' journey above Barraconda it dwindled into a rivulet so small that "fowls walked over it." Nor did he find any indications of the precious metal which he had been led to believe was so abundant. These representations produced a degree of discouragement which prevented any other exploratory voyage from being undertaken by the English for a considerable time into that part of the African continent.

FRENCH DISCOVERIES.

France was behind some of the other nations of Europe in maritime enterprise and African discovery; but when she did wake up to the importance of the subject, she displayed considerable zeal and activity. Louis XIV., aided by his minister Colbert, was the first prince of that nation who endeavoured to raise his kingdom to a high rank as a commercial and maritime power, and it was not long before Africa attracted his notice.

Whilst the English were engaged in exploring the Gambia, the French turned their attention to the Senegal. In their estimation this was one of the principal outlets of the Niger, and the mighty stream by which they hoped to penetrate the interior as far as Timbuctu and the regions of gold. About the year 1626 a settlement was formed on an island near the mouth of this river, to which was given the name of St. Louis, in honour of their sovereign, and it has ever since been the capital of their possessions in this part of Africa. It has also been the starting-point of every French expedition which has been organized for the exploration of the interior in this direction.

The first person who brought home any reliable account of the French colony on the Senegal, and of the adjacent country, was a young man named Jannequin. The manner in which he became an African explorer is somewhat remarkable. Walking along the quay at Dieppe one day, he saw a vessel bound for the west coast; and, being seized with a sudden fancy to do so, he embarked and made the voyage. The ship sailed on the 5th of November, 1637, and touched at the Canaries; but the first spot on which young Jannequin landed on the continent was a part of the Sahara, near Cape Blanco, where nothing presented itself to view but a plain of moving sand, in which the feet were buried at every step. Proceeding to St. Louis, on the Senegal, he found the colony in a very rude and imperfect state, but on ascending the river soon afterwards he was delighted with the brilliant verdure of the banks, the majestic beauty of the trees, and the thick impenetrable underwood. Wherever he landed the natives received him hospitably, and he was much struck with their strength and courage,—decidedly surpassing, as he thought, in these respects, the generality of Europeans. He saw a Moorish chief, who, mounted on horseback, and brandishing three spears and a cutlass, engaged a lion in single combat, and vanquished the mighty king of the desert. He was surprised by the enormous number of *gregrees*, or charms, in which the chief and head-men were enveloped. Every peril—of water, of wild beasts, and of battle—had its

appropriate antidote, by which the safety of the wearer of the charms was supposed to be secured. These gregrees were merely slips of paper, which the *marabouts*, or Mohammedan priests, had inscribed with sentences from the Koran in Arabic characters, and, being enclosed in ornamented cases of cloth, leather, or even gold and silver, were hung round the person in such profusion that they actually formed a species of armour.

Several years after the return to France of young Jannequin, the famous Sieur Brue was appointed director-general of the Company's affairs, and exerted himself in the most laudable manner to promote the interests of the Senegal settlements. He also did exploring work which is worthy of a passing notice. In 1697 he embarked at St. Louis on a voyage to the Saratik, or king of the Foulahs, whose territory lay about 400 miles up the river. In ascending the stream he was struck, like his predecessor, with the magnificence of the scenery. He saw elephants marching in bands of forty or fifty, and large herds of wild cattle browsing in the meadows. These moved to the highlands when the lower banks of the river were inundated in the rainy season. At Kahayde the traveller was received by a chief belonging to the Saratik, accompanied by numerous attendants, among whom were his principal wife and daughters, and some female slaves, all mounted upon asses. He was cordially welcomed to the country by this motley retinue; but he soon discovered their avaricious propensities, and he complains that "when they could no longer secure what they wanted by begging they began to borrow, with the firm resolution of never repaying."

Brue continued to ascend the Senegal till he reached Ghiorel; then, with a party of armed attendants, and accompanied by certain royal messengers, he set out for Gumel, about thirty miles distant, where the king resided. He found the palace to consist of a cluster of mud huts, enclosed by a fence of reeds, and in one of these he was introduced to his sable majesty, as he reclined on a couch, surrounded by several of his wives and daughters, seated on mats spread on the floor.

The reception was perfectly friendly, and the traveller obtained permission to form settlements and erect forts wherever he thought proper. In acknowledgment of these favours he presented his offerings to the king, consisting of scarlet cloths, coloured worsteds, copper kettles, pieces of coral and amber, brandy, spices, and a few coins, which seemed to give general satisfaction. Having satisfactorily accomplished the immediate object of his journey, the traveller returned to St. Louis.

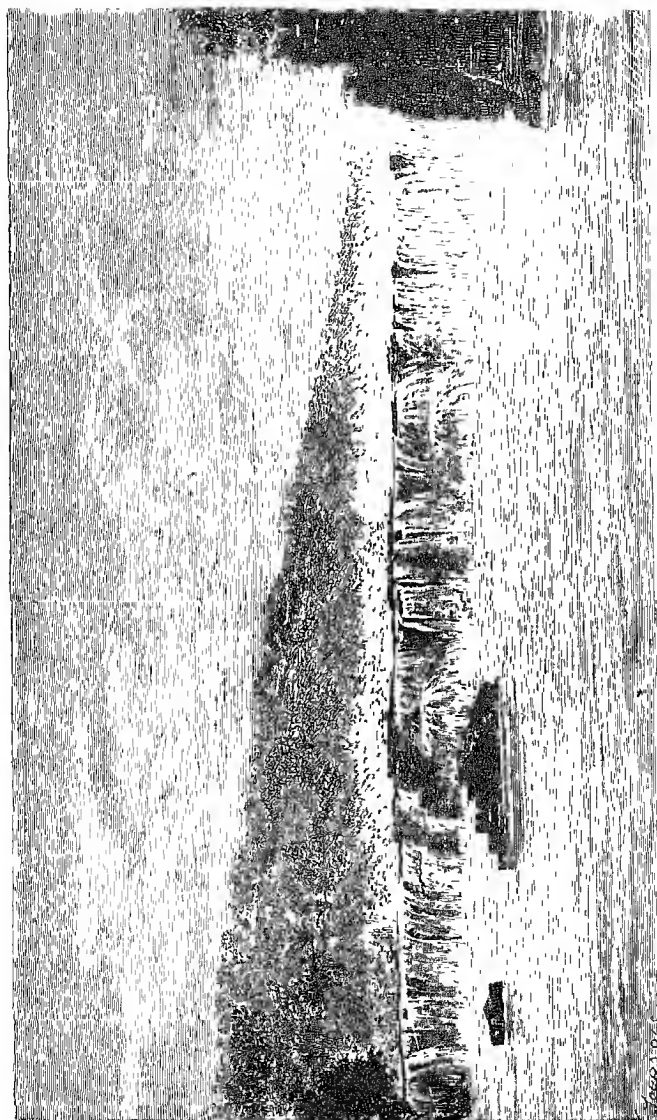
In 1698 the same gentleman undertook another journey, with the intention of penetrating, if possible, still farther into the interior. He ascended the Senegal as before as far as Ghiorel, and had a friendly interview with the Saratik whose acquaintance he had formed before, and four of whose negroes he employed to destroy an enormous lion which had for some time infested the neighbourhood. Farther on he observed some peculiar forms of the animal creation; the air for two hours was darkened by the passage of a cloud of locusts, and the boats on the river were covered with their filth. Lions and elephants roamed about in vast numbers; but the latter were quite tame and harmless, unless they were attacked.

On reaching Gallam, Brue found himself in a somewhat delicate position. Two rival princes disputed the throne, each holding at his place of residence a certain sway, but both claiming the entire homage and all the presents brought by the traveller. Guided by a principle of self-interest, Brue showed most favour to the personage that seemed most likely to aid him in the object of his journey, when his rival fell into a great rage and threatened violence, from which he was only restrained by being reminded of the big guns which were ready for action on board the boats in the river. The traveller now proceeded up the stream till he came to Dramanet, a thriving native town inhabited by several wealthy merchants, who traded as far as Timbuctu, which, according to their computation, was more than a thousand miles farther in the interior. This advanced position was therefore thought the most convenient for a settlement and fort, which were accordingly established on a humble

scale, and to which was given the name of St. Joseph. This place has ever since been the head-quarters of the French on the Upper Senegal. He then proceeded to a place called Felu, where an immense rock, crossing the river, forms a cataract, which it is almost impossible for vessels to pass. Quitting his boats, he proposed to ascend to the falls of Govinea, about eighty miles higher up; but the water was getting so low that, fearing the navigation downward would be interrupted, he returned to St. Louis.

Whilst in the Upper Senegal, Brue collected much useful information in reference to the countries and peoples beyond. He received glowing accounts of the kingdom of Bambara, of Lake Maberia, of Timbuctu, and of caravans, which came thither from Barbary, and even of masted vessels which had been seen on the mighty streams which water those regions. But the grand object of his inquiry was the course of the Niger, concerning which he heard two quite opposite descriptions. According to one statement it flowed *westward* from Lake Maberia, till it separated into two channels for the Gambia and Senegal; but according to the other it was quite distinct from both of these rivers, and wended its way *eastward* beyond Timbuctu. The latter representation was subsequently proved to be the more correct.

The trade of Gallam and the adjacent counties on the Upper Senegal, according to the statements of Compagnon and Saugnier, both of whom visited these regions after Brue's day, consists principally of gold, ivory, slaves, and gum-arabic. The commodity last named soon became the most important article of traffic by the French colonists, and the manner in which it is obtained is thus described by Golberry:—"To the north of the Senegal, where the fertile lands pass into the boundless and arid plains of the great Sahara, grow large forests of that species of the acacia from which the gum distils. The plant is crooked and stunted in its growth, resembling rather a bush than a tree. No incision is necessary to extract the precious liquid; for under the influence of the



FALLS OF GOVINA RIVER SPITCA, IN THE RAIN SE 1890

hot winds which prevail in these parts, the bark dries and cracks in various places, whence the gum exudes and forms itself into drops as clear as crystal. At the proper season these are collected in bags by the natives, and exposed for sale at an annual fair held on the banks of the Senegal, the agents of French merchants being almost the only purchasers."

BRITISH AFRICAN ASSOCIATION.

It will be seen from the preceding brief sketches of African explorations by the Portuguese, English, and French, that hitherto comparatively little impression had been made upon the vast continent. While the remotest extremities of land and sea in other quarters of the globe had been reached by British enterprise, Inner Africa remained an unseemly blank in the map of the world. Such a circumstance was felt to be discreditable to a great maritime and commercial nation like England, as well as to the sciences upon which geographical knowledge depends. With a view, if possible, to remove this reproach, a number of spirited individuals formed themselves into what was termed the "African Association." The object of this Society was to raise the necessary funds by subscription, and then to seek out and employ suitable persons to explore the interior of Africa. Lord Rawdon, Sir Joseph Banks, the Bishop of Llandaff, Mr. Beaufoy, and Mr. Stuart, were nominated managers, and they soon found themselves in a position to proceed to business.

The first adventurer employed under the auspices of this new organization was Mr. Ledyard, who, born a traveller, had spent his life in passing from one extremity of the earth to another. He had sailed round the world with Captain Cook, had lived several years among the American Indians, and had made a journey, with the most scanty means, from Stockholm round the Gulf of Bothnia, and thence to the remotest parts of Asiatic Russia. On his return to England he presented himself to Sir Joseph Banks, to whom he had previously been indebted for kind attentions, just as that gentleman was looking

out for an African traveller. He was forthwith engaged for the service; and on being asked when he would be ready to set out, he promptly replied, "To-morrow,"—an answer worthy of being noted by all who engage in important undertakings for the benefit of mankind. He was soon afterwards provided with a passage to Alexandria, in Egypt, with a view of first proceeding southward from Cairo to Sennaar, and thence traversing the entire breadth of the African continent. He arrived at the Egyptian capital on the 19th of August, 1788, and, while preparing for his journey into the interior, transmitted to the Association and his friends at home an amusing description of the country and people. By conversing with the *Jelabs*, or slave merchants, he learned a good deal respecting the caravan-routes and the countries of the interior. Everything seemed ready for his departure, and he announced to his friends that his next communication would be from Sennaar. But, alas! this was not the case. The next tidings received were those of his death. Disappointment, occasioned by the delay of the departure of the caravan with which he had engaged to travel, working upon his ardent and impatient spirit, brought on a bilious fever which terminated fatally before he left Cairo.

Previous to the lamented death of Ledyard, the Society had entered into terms with Mr. Lucas, with a view to his attempting to explore the interior of Africa in another direction. This gentleman had been captured in his youth by a Sallee rover, had served three years as a slave at the court of Morocco, and after his deliverance had acted as a British vice-consul in that empire. Having altogether spent sixteen years there, he had not only become inured to the climate, but had also acquired an intimate knowledge of Africa and its languages. He was consequently regarded as peculiarly eligible for the service on which he was entering. He was sent out by way of Tripoli, with instructions to accompany a caravan which took the most direct route for the interior; and commenced his journey well armed with passports and letters of introduction to important personages. He proceeded with the caravan,

according to arrangement, to Mesurata ; but on reaching that place he found the Arabs in a state of rebellion, and unwilling to furnish camels and guides for the intended journey. Mr. Lucas was therefore obliged to return to Tripoli, without penetrating any farther into the continent, and the enterprise was relinquished.

In the meantime Major Houghton, who had resided some time as consul at Morocco, and afterwards in a military capacity at Gorce, undertook to reach the Niger by the route of the Gambia ; not, however, like Jobson and Sibbs, by ascending its stream in boats, but by travelling singly on land. He commenced his journey early in 1791, and after a short time spent at Pisina with Dr. Laidley, he pushed forward to Medina, the capital of Woolh, on the Upper Gambia, where a venerable native chief received him with great kindness, offered to furnish him with guides, and assured him he might travel in safety to Timbuctu "with his staff in his hand." The only evil that befel the traveller there, arose from a fire which accidentally took place, and in an hour reduced a town of a thousand houses to a heap of ashes. The Major ran with the rest of the people into the fields, as the conflagration spread, saving only a few articles that he was able to carry with him. Quitting the Gambia at Fattatenda, he took the path through Bambouk, and arrived at Ferbanna, on the river Faleme, in safety. Here he met with extraordinary kindness from the king, who furnished him with a guide and money to defray his expenses. A note was afterwards received from him, dated Simbing, and which contained merely these words : "Major Houghton's compliments to Dr Laidley ; is in good health, on his way to Timbuctu ; robbed of all his goods by Fenda Bucar's son." This was the last communication received from him ; for ere long some negro traders brought down to Pisina the melancholy tidings of his death. It was afterwards ascertained that he had been stripped of all that he possessed by a party of Moors, and left to wander about in a state of starvation, till, perfectly exhausted, he sat down under a tree and expired.

MUNGO PARK.

The British African Association were no sooner informed of the lamented death of Major Houghton than they accepted the services of Mr. Mungo Park, a native of Scotland, who had been regularly bred to the medical profession, and had just returned from a voyage to India. The committee were satisfied as to the general qualifications of this gentleman for the important work on which he was about to enter, though they could not be aware of the full extent of his courage and perseverance, nor of the unrivalled eminence to which as an African traveller he was destined to rise.

Park set sail from Portsmouth on the 22nd of May, 1795, and on the 21st of June he arrived at Jillifree, on the river Gambia. He then proceeded to Pisina, in the fertile kingdom of Yan, where he was detained five months by illness under the hospitable roof of Dr. Laidley. As soon as the fever abated, and he became convalescent, he turned his attention to the study of the Mandingo language, and at the same time collected much valuable information from the native traders respecting the interior. On the 2nd of December he again took his departure, attended only by a few negro servants. On the 5th he reached Medina, where the good old king received him with the same kindness and hospitality that he had shown to Major Houghton; but earnestly exhorted him to take warning by the fate of that adventurous traveller, and to go no farther. Park was not to be thus discouraged; but immediately proceeded to enter the great forest which separates this country from Bondou. In two days he passed through this dreary wilderness, and reached the district just mentioned, which he found to be a fine open country watered by the Faleme. He had soon, however, to encounter some of the difficulties which await the lonely and defenceless traveller in a land of lawless savages. At Fatteconda, which he reached on the 22nd of December, he was obliged to wait upon the Almami, or king, who had already disgraced himself by being

a party to the plunder of poor Houghton. Park happily escaped a similar fate by taking off a handsome blue coat, with bright yellow buttons, which was greatly admired, and presenting it to his sable majesty.

Another forest of smaller dimensions intervened between Bondou and Kajaaga, which the traveller crossed by moonlight, when the deep silence of the woods was interrupted only by the howling of wolves and hyenas, which glided like shadows through the thickets. Scarcely was he arrived at Joag, in Kajaaga, when a party from Bacheri, the king, surrounded him, and declared his goods forfeited because he had entered the country without paying the duties. Under this pretext he was stripped of all he had, with the exception of a few trifling articles which he contrived to hide about his person. Unable to procure a meal, he was sitting disconsolate under the *bentang* tree, when an aged female slave, aware of his forlorn condition, gave him several handfuls of ground nuts, and instantly went away, evidently pleased with what she had done. Our adventurer next proceeded to Kooniakary, the capital of Kassou, where he was well received by the king, and forwarded to Kemmoo, the principal town of Kaarta.

The following few weeks in the eventful life of Mungo Park were crowded with incidents of thrilling interest, even to epitomise which would be impossible in the limited space assigned to this portion of our work. It must suffice, therefore, to glance at a few of the principal of them, and to indicate the manner in which he fared during the remainder of this adventurous journey. The country through which he passed was largely peopled by negroes; but the enterprising Moors, who were invariably rigid Mohammedans, were also numerous. From the simple-minded negroes the traveller received nothing but kindness; but where the Moors were in power, which was frequently the case, he was bitterly persecuted and ill-treated. At Benown he was detained a prisoner for more than a fortnight, simply to gratify the curiosity of Fatima, the favourite wife of Ali, the Moorish chief, who had never seen a white man or a

Christian of any kind before, and was anxious to see "what kind of creatures they were." In the meantime, until her ladyship arrived from a distance, his supply of food was very limited, and he was treated with the utmost indignity. He was made to button and unbutton his clothes almost perpetually, to let the people see how white men performed this operation, as well as to show the colour of his skin beneath; whilst the boys in the street hooted him and laughed him to scorn. He was here also robbed and stripped of all that he possessed, with the exception of his pocket-compass, of which his tormentors seemed afraid, as he had told them that it always pointed to the place where his mother lived!

On the other hand, when he had escaped from the cruel treatment of the Moors, on this and on subsequent occasions, the poor negroes commiserated his sufferings and supplied his wants according to their means. Many striking instances of this kind are given in the interesting narrative which has been published of Park's travels; but perhaps the most touching was the one which occurred in the neighbourhood of the capital of Bambarra, when he was reduced to the lowest state of destitution. Being without food or lodging, turning his jaded horse loose to graze, he was preparing, as a security from wild beasts, to climb a tree and sleep among the branches, when an old woman, returning from the labours of the field, cast on him a look of compassion, and desired him to follow her. She led him to an apartment in her hut, procured a fine fish, which she broiled for his supper, and spread a mat for him to sleep upon; ordering her maidens, who had been gazing in fixed astonishment at their guest, to resume their tasks of spinning cotton, which they continued to ply through a great part of the night. Meanwhile they cheered their labours with a song, which must have been composed *extempore*, since Park, with deep emotion, observed that he himself was the subject of it. It said, in strains of affecting simplicity—"The winds roared, and the rains fell. The poor white man, faint and weary, came and sat under our tree. He has no mother to

bring him milk, no wife to grind his corn.—*Chorus* · Let us pity the white man, no mother has he," etc. The traveller was singularly gratified by this little incident, and next morning he could not depart without requesting his landlady's acceptance of the only gift he had to bestow—namely, two of the bright brass buttons that still remained on his waistcoat.

At length, on the 21st of July, 1796, after passing through innumerable trials and hardships, Park was favoured to behold the grand object of his search, the river Niger, or, as it was there called, the Joliba or "Great Water." He had passed a sleepless night in anticipation of this great event, but, starting before daybreak, he had the satisfaction at eight o'clock to see the smoke arising from the town of Sego, on the banks of the river. He soon afterwards overtook some other travellers, and, in riding through a piece of marshy ground, one of them called out, "*Geo affilli*" (see the water), and looking forward, "I saw," says he, "with infinite pleasure, the great object of my mission, the long-sought-for majestic Niger, glittering to the morning sun, as broad as the Thames at Westminster, and flowing slowly to the eastward. I hastened to the brink, and having drunk of the water, offered up my fervent thanks to the great Ruler of all things, for having thus far crowned my endeavours with success."

Park found Sego, the capital of Bambarra, to be a town containing about 30,000 inhabitants, and a place of considerable trade and commerce. It was divided into four parts, two on each bank of the river, the whole being entirely under the dominion of the Moors, who manifested considerable jealousy concerning the movements of the pale-faced stranger. Indeed, he was not permitted to enter the city, and only saw it, with its whitewashed mud houses and numerous mosques, at a distance. The decision of Mansong, the ruling chief or king, conveying this prohibition, reached the traveller after he had been waiting in the suburban villages for several days, hoping to be admitted to the royal presence. But this was not to be. He therefore turned his face westward, hoping to reach the coast by the same route that he had come.

The sufferings of our adventurer on his return journey, he being in a state of perfect destitution, were appalling to contemplate ; but it is refreshing to find him turning his thoughts to the special providence of God, and from this source taking courage when almost all hope was gone. On one occasion, being completely exhausted, he threw himself on the ground with the desponding feeling that after all he must perish in the desert. At this moment a sprig of beautiful moss, in a state of fructification, caught his eye, the delicate conformation of which could not be contemplated without admiration. He then bethought himself, "Can that Being who planted, watered, and brought to perfection, in this obscure corner of the world, *a thing which appears of so small importance, look with unconcern upon the situation and sufferings of creatures formed after His own image?*" Inspired by these just and pious reflections he started up, went on, despite fatigue, and found deliverance to be nearer than he had any reason to anticipate.

It is doubtful, however, whether Park would have succeeded as he did on his journey westward, if it had not been for the friendly aid afforded him by the conductor of a slave-koffel which he had the good fortune to fall in with. Having the advantage of this assistance when exposed to wild beasts and savage men, he re-crossed the forest of Jallonka, in which he and the caravan travelled five days without seeing a human habitation, and reached Pisina on the Gambia in safety, on the 10th of June, 1797. He was received by his friends there as one risen from the dead ; for all the traders from the interior had believed and reported that he had met with a similar fate to that of his predecessor, Major Houghton, and perished in the desert. The traveller had some difficulty in reaching home after all. No direct opportunity for England offering, he was obliged to embark, on the 15th of June, in a vessel bound for America, and was afterwards driven by stress of weather to Antigua, in the West Indies ; whence he sailed, on the 24th of November, for England, and landed at Falmouth on the 22nd of December. He arrived in London before dawn on

Christmas day, and, taking a walk in the garden of the British Museum, he accidentally met with his brother-in-law, Mr Dickson, who, in common with his other friends, rejoiced over him with exceeding joy, having long since concluded he was dead, two years having elapsed since any tidings of him had reached England.

Soon after his return to England, Mr. Park published an interesting narrative of his first journey, and of the discoveries which he had made in the interior of Africa. This was read with avidity by all classes ; but, so far from satisfying the public curiosity, it only excited an earnest desire for more information concerning a continent which had so long been involved in mystery. The majestic Niger had been seen flowing *eastward*, and an anxious wish was everywhere felt that its course might be traced to the sea, and that Inner Africa might be more fully laid open to the civilized world. With these objects in view, Mr. Park was invited by Government to undertake an expedition on a larger scale than his former one, and with more ample resources at his command. Having in the meantime married the daughter of Mr. Anderson, with whom he had served his apprenticeship as a surgeon, and having entered with some success on the practice of his profession in the town of Peebles, it was thought by many that, content with laurels so dearly won, he had renounced a life of peril and adventure. But none of these ties could detain him when the spirit of adventure was once more aroused in his breast, and he responded to the call of his country to renew his African explorations with characteristic ardour and enthusiasm. His plan was to proceed direct to Sego—not as a lonely defenceless traveller, as before, but with a company of men armed and equipped in a manner calculated to secure mutual defence, as well as to command respect, wherever they travelled ; then to build a boat on the Niger and navigate the stream throughout its entire course to the sea.

Park sailed from Portsmouth in the *Crescent* transport on the 20th of January, 1805, accompanied by Mr. Anderson, his brother-in-law. On the 8th of March they arrived at Cape Verd

Islands, and on the 28th they reached Goree. There they were joined by a British officer and thirty-five soldiers, and they provided themselves, moreover, with a number of asses, of a breed apparently well calculated for traversing the rugged hills of the high country whence issued the infant streams which form the source of the Gambia, Senegal, and Niger. They took with them, also, two sailors and four artificers who had been sent from England to join the expedition. But before all these arrangements could be completed, a month had elapsed, and it was then evident that the rainy season could not be far distant, when travelling would be both difficult and trying to European constitutions. The enterprising traveller hoped, however, to reach the Niger by the middle of June, when the season would be favourable for the navigation of the river. He departed, therefore, with his heroic band, on the 4th of May, and proceeded through Medina, along the banks of the Gambia, on the same route he had traversed before. With so strong a party, he was no longer dependent for protection upon the petty kings of the countries through which he passed; but the natives seeing him so well provided with stores seemed to think that he had now no claim upon their hospitality; and they consequently became somewhat exorbitant in their demand for presents. Indeed, at one place the women, with considerable labour, had emptied the wells, that they might sell the water to the strangers to greater advantage.

Submitting quietly to these little annoyances, Park and his party pushed on to the neighbourhood of Satadoo, on the banks of the Faleme. It was there that they experienced the first tornado which marked the commencement of the rainy season. This proved the "beginning of sorrows," for the country was soon inundated, and one after another of the party was stricken with fever; in three days twelve men were on the sick list. Seeing the strangers thus involved in difficulty, the natives became more troublesome than before, and at Gimba attempts were made to overpower the whole expedition by main force, and seize all they possessed; but by merely

presenting their muskets the assault was repelled without bloodshed. At Maniakorra the whole population hung on their rear for a considerable time, headed by thirty of the king's sons, when one man stole a fowling-piece and another an overcoat. Orders were now given to fire upon all depredators, and it was not till severe measures had been adopted that the thieves were dispersed.

The expedition now began to melt away in the most appalling manner beneath the deadly influence of the climate. Every day added to the list of the sick or the dead, or of those who declared themselves unable to proceed any farther. Near Bangassi four men lay down at once, and it was with difficulty that Park dragged forward his brother-in-law, Mr. Anderson, who was suffering from extreme weakness, whilst he himself felt very sick and faint. His spirits were about to sink entirely, when, coming to an eminence, he obtained a distant view of the mountains, the southern base of which he knew to be washed by the waters of the Niger. Then indeed he forgot his troubles, and thought only of climbing the blue hills, the sight of which delighted his eyes. But before he could arrive at that distant point three weeks had elapsed, during which he had experienced the greatest difficulty and suffering. At length he reached the summit of the ridge which divides the Senegal from the Joliba, and, coming to the brow of the hill, saw again the majestic river rolling its immense stream along the plain below. Yet his situation and prospects were gloomy in the extreme, compared with those with which he had left the banks of the Gambia a few weeks before. Of thirty-eight men whom he then had with him, there survived only seven, all of whom were suffering from severe illness, and some nearly at the last extremity. Still he was not discouraged; on the contrary, his mind was full of the most sanguine hope, especially when, on the 22nd of August, he reached the river, and, having hired canoes, found himself, with the remnant of his party, floating on his favourite stream towards Marraboo, preparatory to his making permanent arrangements for the voyage down the river to the Atlantic Ocean.

After tedious and protracted negotiations with King Mansong, Park and his companions succeeded in converting two large canoes, supplied by his sable majesty, into a small schooner, forty feet long, six broad, and drawing only one foot of water, which they named the *Joliba*. Whilst these operations were going on at Sansanding, a large town a few miles to the north of Sego, the traveller had the misfortune to lose his brother-in-law, Mr. Anderson, which affected him much, and elicited from him the following touching statement : "No event which took place during the journey ever threw the smallest gloom over my mind till I laid Mr. Anderson in his grave. I then felt myself as if left a second time lonely and friendless, amid the wilds of Africa." Although the party was now reduced to five Europeans and a few negroes, the mind of Park was remarkably firm and unshaken. He announced, in a letter to Lord Camden, his fixed purpose to discover the termination of the Niger, or to perish in the attempt; adding, "Although all the Europeans who are with me should die, and although I myself were half dead, I would still persevere." To his wife he expressed the same determination, combined with a declaration of the utmost confidence of success; and the commencement of his voyage down the Niger, through the vast unexplored regions of Central Africa, he called "turning his face towards England" !

It was on the 17th of November, 1805, that the intrepid traveller began his last voyage. He passed Jenne, the port of Timbuctu, Sackatoo, and other populous towns on the banks of the Upper Niger, as quickly as possible, the current being in his favour; and the expedition was soon lost sight of by the natives of those regions. After the departure of Park and his party from Sansanding, nothing was heard of them in England or in the settlements on the coast for more than a year, with the exception of certain unpleasant rumours as to their fate which came to hand at intervals. Alarmed by these, and feeling a deep interest in the expedition, Governor Maxwell of Sierra Leone employed a negro interpreter named Isaaco,

who had formerly belonged to Park's expedition, and who had been sent to the Gambia with despatches from the Niger, to undertake a journey of inquiry as to what had become of the exploring party.

At Sansanding Isaaco was so fortunate as to meet with Amidi Fatu, who had been engaged to succeed him as interpreter to the expedition, and who sailed with Park and his party down the river. According to this man's statement, the schooner *Joliba* proceeded all right till she came to the town of Yaour, where he left her, his services having been only engaged to that point; that the king of that place was very angry because the English had passed his place without making him any presents, whilst they had thus honoured persons much inferior to him in rank and position, that to avenge the insult the sable monarch had despatched a party of warriors to intercept and massacre the travellers, and take possession of their goods, before they should pass beyond his dominions. This wicked purpose Amidi declared they accomplished at a place called Bousa, where the river is contracted to a narrow pass, with overhanging rocks on either side, where the savages stationed themselves, and hurled stones, spears, and other missiles on the unfortunate voyagers below, till they all sank in the waves to rise no more. The substantial correctness of this account was verified by subsequent inquiries, and thus ended an expedition which had excited the most sanguine hopes in the interests of African discovery.

SUNDRY TRAVELLERS.

It has been thought best to trace, without interruption, the eventful career of Mungo Park from its promising commencement to its melancholy close. But between his first and second journeys, another expedition was planned and sent out under favourable auspices, which now demands our attention, as do others also which followed soon afterwards. In 1797 Frederic Horneman, a student of the University of Göttingen, offered his services to the British African Association, proposing to

penetrate the interior of the vast continent in the guise of an Arab, and as a professed Moslem—a species of deception not to be commended. He reached London in the month of May, and having been accepted, made the necessary preparations for his journey, embarked for Egypt, and arrived at Alexandria in September. After spending ten days there studying the language of the Mograbin Arabs, a tribe bordering on the Nile, he set out for Cairo, to await the departure of the Kashan caravan, with which he proposed to travel. Before his departure, however, tidings arrived of Buonaparte's landing in the country, when the just indignation of the natives vented itself upon all Europeans, and among others the German traveller was thrown into prison. He was liberated, however, on the victorious entry into the capital of the French commander, who, besides restoring him to freedom, provided him with money and everything necessary for the prosecution of his mission.

It was the 5th September, 1798, before Horneman could find a caravan proceeding westward; when he joined the one destined for Fezzan. The travellers soon passed the cultivated land of Egypt, and entered upon a vast sandy desert. When the caravan halted for the night, each person dug a hole in the sand, gathered a few sticks, and prepared his victuals after the African fashion of *kouskous*, soups, or puddings. Ten days brought the travellers to Umme-sogair, a small oasis in the desert, with a village built upon a rock, containing about 120 inhabitants. Another day's journey brought them to Siwah, a more extensive settlement; after which they entered upon a more dreary and desolate waste than they had seen before, which took them sixteen days to traverse. At the end of this period they were cheered by the appearance of the great oasis which constitutes the small kingdom of Fezzan, where the arrival of the caravan was hailed with demonstrations of joy by all classes of the community, from the sultan to the meanest slave. Horneman remained at Mourzouk, the capital of Fezzan, for a long time before he met with a caravan for the

south, and in the interim he took a journey to Tripoli to forward despatches to England. After his return to Mouizouk, and his detention for several months longer by illness, he took his final departure for the interior on the 6th of April, 1800, in company with two shereefs who had given him assurances of friendship and protection. His letters written previous to his starting were expressive of the most sanguine hopes of success. But the lapse of two years without any further tidings of him threw a damp on the cheering expectations which had been raised in the minds of the members of the Association and the public generally. In 1803 various reports reached Fezzan and Tripoli to the effect that Yusuph, as Hoineman chose to designate himself, had been seen alive at Kashan a short time before; but from information collected by subsequent travellers, it appeared that he succeeded in travelling into the interior of Africa as far as Nyffe, on the Niger, where he fell a victim, not to any hostility on the part of the natives, as was at first feared, but to disease induced by the trying character of the climate.

The next person engaged as an African traveller by the British Association was Mr. Nicholls, who, in 1804, repaired to Calabar, in the Gulf of Benin, with the view of penetrating into the interior of Africa by this route, which appeared shorter than any other; but without any idea of the Niger having its principal outlets in that neighbourhood, which was afterwards proved to be the case. He was well received by the chiefs on the coast; but he could not gain from them much information about the neighbouring rivers, or the character of the country inland. Unfortunately, of all the sickly climates of Africa, that of the Gulf of Benin is about the worst, and before he had fairly commenced his journey, poor Nicholls fell a victim to the epidemic fever so prevalent on the coast in the rainy season. He died before he had proceeded many miles on his intended journey.

Shortly after this another German, named Roentgen, recommended to the Association by Professor Blumenbach, undertook to penetrate to the interior of Africa by way of Morocco. Like

Horneman, he made himself master of Arabic, and proposed to pass through the country as a Mohammedan. He set out in 1809 ; and, having arrived at Mogadore, he hired two guides and proceeded to join the Soudan caravan, but his career was short indeed, for his body was soon afterwards found not far from the place whence he started. No information could ever be obtained with regard to the particulars of his death, though it was conjectured, with too much probability, that he had been murdered for the sake of his property.

The next account of African exploration was furnished by a man named Adams, a sailor, who was said to have been wrecked with several others on board an American vessel which struck on the rocky coast of the great Sahara, on the 11th of October, 1810. The men who swam on shore were soon after daylight attacked by a band of Moors. The captain, who offered violent resistance, was killed, but the crew were taken prisoners and divided among the barbarians. Adams, one of the mariners, according to his own statement, was carried to the border of Bambarra, where the Mussulmen, his masters, who by their practice of slave-stealing had roused the hostility of the negroes, were surprised, made captive, and, after four days' confinement, marched to Timbuctu. Adams says that his fierce companions, on being presented to the king, were thrown into prison ; but he himself being regarded as a curiosity, from the circumstance of his being a white man, was retained in the palace, where he became a favourite with the queen, who used to sit gazing at him for hours together. He had been at Timbuctu about six months, well treated and even caressed, when a party of Moorish traders arrived, who ransomed their countrymen and Adams along with them.

The caravan which Adams and his associates joined on leaving Timbuctu travelled towards Morocco ; and, after a weary journey of forty-two days across the sandy desert, during which they suffered much from extreme heat and want of water, they came to Wedinooon, where the American met with some of his shipmates, who, together with himself, were ransomed from the

Moors and liberated by the kind and humane interposition of M Dupuis, the British consul at Mogadore. Adams proceeded thence to London, with a view of obtaining a passage to America, and was found in the streets of the metropolis by a gentleman who took a deep interest in African affairs, and who communicated the circumstance to the secretary of the Association. Adams was then strictly examined, and his statement taken down in writing, and M Dupuis, the consul, who happened to be in England, confirmed the general facts of his shipwreck and captivity. Allowing for lapse of memory, and perhaps a little exaggeration, the narrative of this adventure was admitted to be substantially accurate in its main features, and to have added something to the knowledge previously possessed of the interior of Africa.

Another contribution of a similar kind was made some time afterwards by Mr. James Riley, supercargo of the American brig *Commerce*, which was wrecked near Cape Bojador, when on a voyage from Gibraltar to Cape Verd Islands. The crew escaped safe to shore when the vessel ran aground; but, on landing, they were assailed by a band of armed natives, whose appearance indicated the utmost degree of poverty and ferocity. They began forthwith an indiscriminate plunder of the wreck, which was near to the shore—emptying trunks, boxes, and casks, cutting up beds, and amusing themselves with seeing the feathers flying before the wind. The sailors in the meantime were endeavouring to patch up the long boat as a means of escape. In this they at length pushed out to sea, but were soon obliged to land again, when they fell into the hands of another band of savage Moors, who took them captives, divided their living booty among them, and proceeded on their journey.

The sufferings of Riley were so great that he almost regretted the life he had saved, till he met with Sidi Hamet, a respectable caravan merchant, who offered to purchase him, and who, in bargaining for his person, showed much sympathy for his unhappy situation, and undertook to conduct him to Mogadore provided he were made sure of a good ransom. The American

encouraged him in the hope of this, and had soon the satisfaction of seeing two blankets, a cotton robe, and a bundle of ostrich-feathers, paid down as the stipulated price. He prevailed upon the Mussulman to purchase his companions also, after which they set out together to cross the desert with their master and deliverer. They had a very painful journey to perform, riding with the utmost rapidity on the naked backs of camels over hills of loose sand, whilst the air was filled with flying particles of the same substance. Not trusting entirely to the professed generosity of his Mussulman master, Riley, having an opportunity of communicating with Morocco, procured a reed for a pen, and some black substance to serve as ink, wrote a pathetic representation of himself and his companions, and addressed it "to the consuls or to any Christians" who might happen to be at Mogadore. After eight days of dreadful suspense a letter arrived, which proved to be from Mr. Willshue, the English consul, couched in the most sympathizing terms, and assuring the sufferers that a ransom would be provided. This promise was faithfully performed, and the supercargo and his companions, on reaching the capital of Morocco, met with a hearty welcome at the British consulate, and were soon restored to liberty and to their friends.

Although Riley saw little of the interior of Africa beyond the dreary desert in which he travelled, he collected a good deal of information from Sidi Hamet, who professed to have been to Wassanah, Timbuctu, and other populous towns on the banks of the Niger, which he described with great minuteness. The information thus obtained was duly noted down, and communicated to the secretary of the African Association for future guidance.

TUCKEY AND PEDDIE.

The melancholy fate of Mungo Park and the other adventurous travellers, who fell in the cause of African discovery at an early period of the enterprise, did not damp the ardent desire of the British public for still further information concerning the interior of the great continent. As a strong impression existed

in many minds that, on further examination, the rivers Congo and Niger would prove identical, two large and important expeditions were planned under the auspices of Government, which were intended to decide this question. One was to ascend the Congo, and the other was to descend the Niger, with the hope of a triumphant meeting in the interior. The Congo expedition was entrusted to Captain Tuckey, an officer of distinguished merit and varied service. He was accompanied by a crew of about fifty men, including marines and mechanics, together with a botanist, a geologist, a zoologist, and a gardener. They sailed from Deptford on the 16th of February, 1816, and reached Malemba, on the western coast of Africa, on the 30th of June. A few days' further sailing brought the English into the channel of the Congo, which, to their great disappointment, instead of exhibiting the immense size they had been taught to expect, scarcely appeared a river of the second class. The stream, it is true, was then at the lowest, and the depth being still more than 150 fathoms, it was impossible to estimate the mass of water it might convey to the ocean. The banks were swampy and overgrown with mangrove trees, and the deep silence and solitude of these extensive forests made a profound impression on the minds of the travellers.

After sailing between ridges of high rocky hills for several miles, the expedition came to Yellala, or the Great Cataract, the magnitude of which fell far below their expectations. Yet this obstruction rendered it quite impossible for boats to pass upwards, nor could they be carried across the deep ravines by which the country was here intersected. The explorers were therefore obliged to proceed by land through this difficult and rugged region, which, without a guide, was a work attended with overwhelming toil. At length the country improved and became more level and open, whilst the river was wider, and the obstacles to its navigation gradually disappeared. But just as the enterprise began to assume a prosperous and promising aspect, indications of its fatal termination manifested themselves. The health of the party began gradually to give way

under the effects of fatigue from over-exertion, as well as from the malignant influence of an atmosphere at once moist and burning. Messrs. Tudor, Cranch, Galwey, and Smith were successively obliged to return to the ship, and Captain Tuckey, after struggling for some time against the increasing pressure of disease and exhaustion, as well as the accumulating difficulties of the expedition, saw the necessity of putting a stop to its farther progress. On rejoining the vessel, the commander witnessed a heartrending scene. The four scientific gentlemen just mentioned were no more, having, one after another, succumbed to the fever of the country; and most of the crew were so ill as to be quite unfit for service. On the 4th of October Captain Tuckey himself added one more to the number of the dead, and the enterprise was forthwith relinquished.

Meanwhile the other expedition, under Major Peddie, whose instructions led him to strike across the country, and, if possible, to descend the Niger, arrived at the mouth of the Senegal. Instead of the beaten track along the banks of that river, one of the Gambia, he preferred a new route through the country of the Foulahs, which appeared shorter and in other respects more eligible. On the 17th of November, 1816, he sailed from the Senegal, and on the 14th of December the party, consisting of 100 men and 200 animals, landed at Kakundy, on the Rio Nunez; but before they could begin their march inland, the Major was attacked with fever and died. Captain Campbell, on whom the command now devolved, proceeded in the line proposed till he arrived at a small river called the Panietta, on the frontier of the Foulah territory. By this time many of the beasts of burden had perished, and great difficulty was found in obtaining a sufficient quantity of provisions for the men. At length their circumstances became such as to place them under the absolute necessity of returning; and, all their animals being dead, they were obliged to hire natives to carry their baggage,—an expedient which gave occasion to much pillage. They reached Kakundy with the loss only of Mr. Kummer, the naturalist, on the way; but Captain Campbell, overcome

by sickness and fatigue, died two days afterwards, on the 13th of February, 1817. The superintendence of the enterprise was then transferred to Lieutenant Stokoe, a spirited young naval officer, who had joined the expedition as a volunteer. He formed a new scheme for proceeding into the interior, but unhappily, before anything further could be done, he also sank under the effects of the climate, and the undertaking was abandoned.

GRAY AND LAING.

The sentence of death now seemed pronounced against all who should attempt to penetrate the African continent; and yet there were some daring spirits who did not shrink from the undertaking. Captain Gray, of the Royal African Corps, who had accompanied the expedition the fate of which has just been narrated, undertook, in the year 1818, to perform a journey to the interior along the more frequented banks of the Gambia. He arrived without any obstacle at Boolibani, the capital of Bondou, on the 20th of June. There he remained for eleven months; and although anxious to go on, through the jealousy of the sable monarch he was not permitted to proceed any farther in that direction. With some difficulty he reached Gallam, where he met Staff-surgeon Dockard, who had gone forward to Sego, to ask permission to pass through Bambarra,—a request which had also been evaded. The whole party then returned to the Senegal, and the undertaking was relinquished.

In 1821 Major Laing was sent on a mission from Sierra Leone, through the Timanncce, Kooranko, and Soolima countries, with the view of making commercial arrangements with the native chiefs, in the interests of the colony. On this journey he collected information which led him to believe that the source of the Niger lay much farther to the south than Park had supposed. At Falaba he was assured that it might have been reached in three days, had not the Kissi nation, in whose territory it was situated, been at war with the Soolmanas, with

whom the Major then resided. He was inclined to fix the source of the great river a very little above the ninth degree of north latitude.

RITCHIE AND LYON.

Through the judicious conduct of Mr. Warrington, the British consul of Tripoli, the Bashaw was induced to cultivate the friendship of the British Government; and, as he held constant communication with Bornou and other populous states in the interior of Africa through his tributary kingdom of Fezzan, it was thought a favourable opportunity to try once more an exploratory expedition in that direction. Encouraged by the British Government and the African Association, Mr. Ritchie, a young man of scientific acquirements and zeal for discovery, undertook the direction of a new adventure. He was accompanied by Lieutenant Lyon, who, as a naval officer, was expected to be useful in navigating the Niger, if they should succeed in reaching that river. These gentlemen were well received at Tripoli, and set out on the 22nd of March, 1819, for Fezzan, with Mukni, the sultan, who gave them the most solemn assurances of protection. This chief, however, was a ruffian who had made his way to power by the massacre of the late sovereign, and was at that time extensively engaged in the accursed slave trade. Under a guardianship so inauspicious, the travellers could hardly expect that support of which they stood in need, and they soon found themselves involved in trouble.

Mourzouk, the capital of Fezzan, proved extremely unhealthy, being intensely hot and surrounded by pools of stagnant water, which rendered even the natives liable to fever and ague. The members of the expedition soon felt its effects, Lieutenant Lyon being seized with dysentery, and Mr Ritchie with bilious fever, under which they languished during the whole summer. At the same time they suffered from other causes. The treacherous Mukni not only withheld all aid, but he studiously prevented others from giving them assistance. At length Mr. Ritchie,

the chief of the mission, overwhelmed with disease and anxiety, died on the 20th of November, 1819, after which Mr. Lyon found himself without the means of penetrating farther than to the southern frontier of Fezzan. With such information as he was able to collect he returned to England, and the enterprise came to an end.

DENHAM AND CLAPPERTON.

The misfortunes which had befallen previous expeditions did not deter the British Government and the friends of the negro race from making further efforts to explore the interior of Africa. The friendly feeling which existed between the English and the court of Tripoli, through the continued kindly influence of Mr Warrington, the British consul there, suggested the idea of another attempt in that direction; and Major Denham, Lieutenant Clapperton, and Dr. Oudney were engaged for the service. Without delay they embarked for Tripoli, where they arrived on the 18th of November, 1821. They were immediately introduced to the Bashaw or reigning monarch, who received them very graciously; and, fortified with recommendations to the sultan of Fezzan, they entered upon their long and dreary pilgrimage to Mourzouk, where they arrived on the 8th of April, 1822. This prince received them with affability, but gave himself very little trouble in making provision for the prosecution of their journey, as they had been led to expect he would do. He even intimated his intention of visiting Tripoli, and the necessity of their remaining stationary till his return. This arrangement was most disheartening to the travellers; nor did they know what reliance to place in the sincerity of Boo Khalloom, a great merchant who had invited them to accompany him with an expedition which he was preparing for Soudan.

After a visit of the parties just mentioned to Tripoli, on the 30th of October they returned to Mourzouk, when the Major was much concerned to find both Lieutenant Clapperton and Dr. Oudney prostrate with sickness; one suffering from ague

and fever which had confined him to his bed for fifteen days, and the other from a severe attack in the chest. Invalids so severely afflicted were not very fit to begin a long and laborious journey across the desert, but their aidour was extreme, and, imagining that a change of air would be beneficial, they resolved to proceed. On the 29th of November the caravan started off, escorted by nearly every inhabitant of Mourzouk who could hire or borrow a horse. The expedition, besides the English, comprised 210 Arabs, ranged in tens and twenties under different chiefs. The caravan arrived in due time at Traghan, a small town containing a carpet manufactory. Leaving this station, they were soon in the heart of the desert, where they passed whole days without seeing a living thing, even a bird or an insect, that did not belong to their own company. After a fortnight thus spent in the desert, the expedition saw symptoms of a return to the region of life. Scattered spots of thin herbage appeared; little valleys watered by springs were filled with the shrub called *suag*, on which grew delicate berries; small herds of gazelles fed in these retreats; even the droves of hyenas which were occasionally seen indicated the revival of animal nature. As they advanced the dales became more gay and verdant, and after passing through varied scenes, both pleasing and painful, they entered Kanem, the most northern province of Bornou, and soon afterwards arrived at Lari, a town of 2,000 inhabitants.

This place formed a remarkable stage in their progress; for from the rising ground in front of it was seen the boundless expanse of the great interior sea of this part of Africa, Lake Tchad, "glowing with the golden rays of the sun." The caravan now marched along the shores of the lake, and arrived in two days at Woodie, a large town, the first which was found thoroughly negro. A halt was made here till messengers were sent to the sheik of Bornou to obtain permission to proceed. After five days an invitation arrived from the sheik to visit him at Kouka, his capital; and on entering that place the expedition was escorted by some thousands of horsemen, whom they found

drawn up in line, as far as the eye could reach, awaiting their approach. On being admitted into the royal presence, the travellers found the sheik quietly seated on a carpet, plainly dressed, in a small dark room, ornamented solely with guns and pistols, which he had received as presents from crowned heads, and which he esteemed the most rare and precious of decorations. He appeared about forty-five years of age, and his countenance was pleasing and expressive. After going through the usual ceremonies which the etiquette of the country required, the travellers withdrew, and the next day Major Denham waited again on the sheik, and delivered his presents, which consisted of a double-barrelled gun and two pistols, with powder-flask and shot cases complete; also several fine cloths, *spices*, and *porcelain*. *These articles seemed to give general satisfaction.* The arms were examined with much interest, whilst the other things were carried off by the slaves, as a matter of course. The Major frequently visited the sheik afterwards, and one day he took with him a musical box, with which his royal highness was so pleased that his visitor made him a present of it.

Denham and Clapperton spent two years in this part of the interior; the former travelling chiefly in Bornou, and the latter in Houssa. These eminent explorers visited Mandara, Loggun, Katagum, Murmur, Sansan, Kano, Sackatoo, and other large towns, cities, and centres of population, and their descriptions of the country, people, markets, amusements, and other scenes which they witnessed, are both amusing and interesting. We confess, however, that we should have followed them in their journeyings with greater pleasure if they had not joined several native warlike expeditions in their savage attacks on peaceful villages to carry off the hapless inhabitants as slaves, in one of which Boo Khalloom and many others were killed. Their plea, of course, was that they wished to see more of the country and the manners of the people; but we venture to think that some of their proceedings were scarcely justifiable on any ground. Having viewed the Niger and several of its most important

tributaries, and collected much valuable information, the travelers would gladly have pushed their way through to the western coast, with the hope of solving the great problem as to the termination of the Niger, but this they were not able to do, in consequence of the unsettled state of the country in that direction, and the decided objection of the sheik of Bornou to aid them in their project. Denham and Clapperton therefore recrossed the desert and returned to England *via* Tripoli, having buried poor Dr. Oudney, who died of consumption in Houssa. They arrived at Tripoli in January, 1825, and thence embarked for Leghorn; but, being detained by contrary winds and quarantine regulations, they did not reach London till the month of June.

Difficulties having presented themselves in the way of reaching the western coast of Africa from the interior, it was resolved to make one more effort to penetrate the interior from the west coast; and Clapperton, having been applauded for the courage and perseverance which he displayed in his first journey, and promoted to the rank of captain, nobly offered to conduct a new expedition on this route. Captain Clapperton had associated with him in this mission, in addition to his attached servant Richard Lander, Captain Pearce, an excellent draughtsman, and Mr. Morrison, a surgeon of some experience, whose skill, it was thought, might be of great service in contributing to the health of the whole expedition. The party reached the coast towards the end of 1825, and were advised by Mr. Houtson, an intelligent and experienced resident there, not to follow the course of the river—a circuitous track, covered with pestilential swamps and jungle—but to take the route across the country from Badagry, as the most direct and unobstructed, and that by which, in fact, almost all the caravans from Houssa came down to the shores of the Atlantic. They accordingly left that place on the 7th of December; but they had not proceeded far before Morrison and Pearce were attacked with bilious fever, and Clapperton with fits of ague, induced by sleeping on the damp ground in the open air. They pushed on, however, till the 22nd, when

the chief of the expedition, seeing the illness of his two companions increase, urged them either to remain behind or return to Badagry. They persisted in proceeding, however, but next day Mr. Morrison, who could struggle on no longer, departed for the coast, and died before he reached it. Captain Pearce persevered, till, sinking on the road, he also breathed his last, on the evening of the 27th. The survivor was thus left to pursue his journey in sorrow and sadness, with his faithful servant Richard Lander, and Pascoe, an African whom he had hired at Badagry, as his only companions.

After a journey of sixty miles the travellers entered the kingdom of Yoruba, the capital of which was Eyeo. This country had long been considered the most populous, powerful, and flourishing of any in Western Africa, holding even Dahomey in vassalage. Clapperton found it fully to answer this description; and observed, moreover, that the fields were everywhere cleared and extensively cultivated with Indian corn, millet, yams, and cotton. The travellers had now to cross a range of hills about eighty miles broad, said to reach the whole way from behind Ashanti to Benin. Having descended to the plain, they passed through a number of other towns to Tshow, where a *caboccer* arrived, with a numerous train, from the king of Yoruba, to conduct them to his royal residence. Next morning they set out with an imposing escort of bowmen on foot, and of horsemen ill mounted but active, dressed in the most grotesque manner, and covered with charms. From the brow of a hill Eyeo, the great capital, fifteen miles in circumference, opened to the view, on the opposite side of a vast plain bordered by a ridge of granite hills and surrounded by a brilliant belt of verdure.

The entry of Clapperton into Eyeo, and his introduction to the king of Yoruba, were attended with the barbaric pomp and splendour usual on such occasions in Africa. The English were well treated by his sable majesty and his subjects; and here, as at other places, he observed the great difference between the rule of the simple negroes and that of the despotic

MOOIS. Having witnessed many exciting scenes in Eyeo, with the consent of the king Clapperton proceeded onward through various smaller places till he came to Kiama, the capital of a district of the same name, and containing 30,000 inhabitants. Kiama, Wawa, Niki, and Boussa are described by our traveller as provinces of the kingdom of Borgoo; but they each possess a kind of local government of their own. On his way to Comic Clapperton visited Boussa, the scene of Park's melancholy death; and, from information which he collected on the spot it appears that the report of Amidi Fatouma as given in another place was substantially correct. The party next passed through Kotongkora and Guari to Zegzeg, a Fellata country, the capital of which is Zana. Setting out from Zana, Clapperton soon reached his old quarters at Kano; but he unfortunately found that city in a state of dreadful agitation in consequence of war which raged on every side. At the sultan's suggestion he therefore repaired to Sackatoo, which was the last place he was permitted to visit. Here his health and constitution gave way; and having lingered for some time, during which he was confined to his bed by dysentery, he peacefully passed away in the presence of his faithful servant and companion Richard Lander, who had nursed him during his illness with the most filial tenderness.

On the death of Captain Clapperton Richard Lander had a mind to push forward the object of the expedition single-handed as he was; but he met with obstacles at every turn, and the country through which he wished to pass being involved in war, he was obliged to retrace his steps to the coast. He reached Badagry on the 21st of November, 1827; but being detained for some time there and at Cape Coast, he did not reach England with Clapperton's papers till the 30th of April, 1828.

✓ LAING AND CAILLIÉ. ✧

About the time that Clapperton proceeded on his second journey, Major Laing, who had distinguished himself in the Ashanti war, and in the short excursion already mentioned

towards the source of the Niger, undertook to penetrate to Timbuctu by way of Tripoli. He set out under the protection of Sheik Baboni, who professed to have resided twenty-two years at Timbuctu, and was now governor of Ghadamis; but in the midst of the desert, sixteen days after leaving Tuat, a band of ferocious Tuaricks surprised the *caravan* while the Major was in bed; and having inflicted twenty-four wounds, eight of them with a sabre, left him for dead. Through the care of his companions, however, he made a surprising recovery, numerous portions of bone having been extracted from his head and temples. After some further delays he reached Timbuctu on the 18th of August, 1826, and remained there more than a month. Several letters were received from him dated from that celebrated city, which he described as in the main answering his expectations. Laing was at length obliged to leave Timbuctu rather hastily, having learned that certain bigoted Mussulmen were plotting to take away his life; and yet in attempting to save his life he lost it. Having made an arrangement with *Barbooshi*, a noted Moorish merchant, to accompany and protect him in the route by Sego to the coast, his course came to a melancholy end. Three days after leaving Timbuctu, and when in the heart of the desert, that miscreant, instigated by avarice, murdered in the night-time the poor lonely white man whom he had undertaken to protect, and took possession of all his effects. Thus perished brave Major Laing, after having devoted so many years of his life to African discovery.

Another journey was now announced as having been taken by M Caillié, an enterprising Frenchman. According to his own statement—the accuracy of which, however, some affected to doubt—he visited Senegal twice, and afterwards, taking his departure from Sierra Leone, had set out with a small caravan of Mandingoes and travelled through Kakundy, Fouta Jallo, Teembu, Laby, Kankan, and right away to Timbuctu. There he spent two or three weeks; but his account of the great city is very defective. He describes it as entirely supported by commerce, and as having a population of about 12,000, chiefly

negroes. He set out on his return journey in company with a caravan of 120 camels, laden with the productions of Soudan, and he had now the prospect of crossing a desert of ten days' extent, in which there was scarcely a blade of grass or a drop of water. In reference to this he says · "Before us appeared a horizon without bounds, in which our eyes distinguished only an immense plain of burning sand, enveloped by a sky on fire. At this spectacle the camels raised long cries, and the poor slaves mournfully lifted their eyes to heaven."

During many weary marches Caillié suffered much from the scarcity of water and the insults of his companions. El Diah, on the frontier of Morocco, was the first inhabited district reached by the caravan, but it was very poor and infested with robbers. Turning somewhat to the eastward, they passed through the fine country of Tafilet, covered with noble woods of date-trees, and producing a valuable breed of sheep. After undergoing the labour of crossing a rugged defile of Mount Atlas, they proceeded to Fezzan, whence the adventurer found his way, though in a somewhat poor plight, to Tangier. He arrived there on the 18th of August, 1828, and M. Delaporte, the vice-consul, received him kindly, and forwarded him to France, where he published a narrative of his travels for the edification of his countrymen.

CHAPTER II.

RECENT ADVENTURE AND DISCOVERY.

Richard and John Lander—Laird and Oldfield—Coulthurst and Davidson—
Niger Expedition—Baith, Krapf and Rebmann—Burton and Speke—
Speke, Grant and Baker—Dr. Livingstone—Stanley and Cameron.

IT was generally admitted, at the time, that the published narratives of the journeys of Park, Denham, Clapperton, and other adventurers, had added much to the knowledge previously possessed of the interior of Africa. These enterprising travellers had explored numerous kingdoms and territories lying between the Mediterranean and the Gulf of Benin, scarcely known to exist before, they had discovered and described new mountains, lakes, and rivers; yet the course and termination of the Niger remained wrapped in mystery nearly as deep as ever. Its stream had been traced very little lower than Boussa, the point which Park had reached, and where his career was brought to a fatal termination. All below was involved in uncertainty, and geographers and scientific men generally were extremely anxious to have the problem of the further course and termination of the majestic river solved. Among those who had experience in such matters, no one appeared so fitted to head another expedition for the accomplishment of the desired object as Richard Lander, who had acquitted himself so well as the faithful servant and companion of the lamented Clapperton. Nor was he himself reluctant to undertake the task. Having offered his services, he was engaged accordingly, on very economical terms; and, together with his brother John, whom he particularly wished to have associated with him in the

enterprise, he made preparations for the adventurous undertaking.

RICHARD AND JOHN LANDER.

The two brothers sailed from Portsmouth on the 9th of January, 1830, and arrived at Cape Coast on the 22nd of February, where they met with much kindness and hospitality from all classes of the community, as they did also at Anamaboe, where they called soon afterwards. Having engaged the services of the faithful negro Pascoe, who accompanied the former expedition, they proceeded on their journey, calling at Accra on their voyage along the coast, and arriving at Badagry on the 22nd of March. At the place last named the travellers were much annoyed by the crowds of natives, who made the most noisy pretensions of their regard, hoping to obtain presents, or at least a glass or two of rum. The situation of Badagry is described as in a fertile plain, watered by a broad river, resembling a still and beautiful lake. The soil, composed of loam or clay, covered with a fine whitish sand, is exceedingly productive, especially in yams, Indian corn, and fruits, while fish is abundantly supplied from the neighbouring stream.

In proceeding to Eyeo, the capital of Yoruba, the party followed the route formerly pursued by Clapperton, with a few slight variations, which did not bring them into contact with any new places of importance, except Bohoo, an extensive city which is described as being situated in the midst of as fine a country as the best parts of England. The travellers were well received at Eyeo, the king expressing a readiness to promote the success of their enterprise by every means in his power. Lander had been directed to proceed by the shortest route to the Niger, which is distant only about forty miles from this town; but, difficulties presenting themselves, he decided to go by way of Youri, which involved a circuit of more than 300 miles: this was a disadvantage in some respects, although additional facilities were thus afforded for seeing the country and the people.

Having left Eyeo, the expedition passed through the large frontier town of Keeshee, after which they found themselves in a region altogether different from the level and fertile plain over which they had hitherto journeyed. The surface became abrupt and rugged, and covered with vast forests, through which ranged the lion, the leopard, and other fierce and destructive animals. The country was moreover infested with robbers, who made repeated attempts to plunder the travellers. In the midst of this wild region the passage of the small rivulet of Moussa brought them into Kiama, a territory which differs completely from Yoruba, both in its aspect and population. The king of this place gave them a good reception in his palace, or rather hut, on the floor of which arms were piled; while the walls were adorned with portraits of George IV., the Duke of York, the Duke of Wellington, and Lord Nelson. Although the king managed to detain the travellers longer than they desired, he made no actual opposition to their journey; but persuaded them not to proceed through Wawa, with whose chief he was then at war.

Acting upon the counsel given by the king of Kiama, which appeared to be judicious, the travellers proceeded over a hilly country, and through the towns of Kakafungi, Coobly, and Zalee; till, on the 17th of June, they arrived at Boussa, the scene of Park's sad disaster. They were immediately introduced to the king, and to the *midiki* or queen, from both of whom they experienced the most cordial reception. Their majesties even professed to have been weeping in the morning over the death of Captain Clapperton, though their eyes bore no symptoms of this sorrowful occupation. Next day the illustrious pair were delighted beyond measure by being presented with a looking-glass. They afterwards waited upon the travellers in very humble attire, and without the least ceremony. Some regret was at first expressed that no coral was included among their presents; but a few plated buttons, newly cleaned, soon engrossed their attention, and gave rise to a long and eager struggle who should have the prettiest.

The king secured the largest and best, yet contrived to persuade the queen to be content with what fell to her lot. "The royal couple were like two great children"

From Boussa the Landers proceeded up the river to Youni, to make preparation for their downward voyage. Before finally leaving Boussa the travellers made one more effort to recover papers and effects belonging to the lamented Mungo Park, but without much success. It was found, however, that the sultan possessed a rich crimson damask robe or cloak, embroidered with gold lace, which he said was purchased by his predecessor from a white man, at a period very nearly corresponding with the date of Park's last journey, and there was reason to think that it had actually belonged to him. Having expressed a strong desire to possess it, the travellers were fortunate enough to receive this beautiful robe as a present; but, as will be seen in the course of our narrative, subsequent events prevented their bringing it to England. They made searching inquiry for papers and books, hoping to recover Park's journal, and at one time their expectations were raised to a high pitch, as they heard of a poor man who possessed a large volume; but when it was brought it proved to be an obsolete nautical publication of the last century. Among the leaves, however, was found an invitation card addressed to Mr. Park by a friend in the Strand, which showed that the book had belonged to him. Thus all hope of obtaining any more important relics of the great explorer vanished.

On the 20th of September the travellers took a friendly leave of their majesties of Boussa, and resumed their voyage down the mighty Niger. Their canoe arrangements were very defective at first, but they obtained more suitable vessels in exchange for those they possessed as they had opportunity. The incidents of the voyage, which occupied about two months, were of varied interest. Being unprovided with the necessary instruments, and possessing but very limited scientific knowledge, the explorers were unable to fix the geographical position of prominent places, but they give a very sensible and interesting

account of what they saw. They found the river to vary in width from one to three miles, and in some places it overflowed the low lands, assuming the appearance of vast lakes or inland seas. It was, moreover, bestudded with a number of beautiful verdant islands of varied sizes and shapes, some of which were inhabited and apparently well cultivated. They observed, as they sailed along, the entrance of numerous tributaries into the main stream, the largest of which was the Tchadda. The shore on each bank was in some places barren, mountainous, and rugged, and in others level and fertile. They noted the names of numerous large towns and peoples with whom they came in contact,—as Layaba, Bajiebo, Belee, Rabba, Zagoshi, Egga, Kacunda, and others. When they heard of a town with a bad name they contrived to pass it in the night, and so avoided, as much as possible, intercourse with savage and warlike peoples, only going on shore where they thought they could do so with impunity.

On the whole, however, our adventurers found the natives well disposed till they came near the coast, when they observed a great difference in their manners and bearing. In the lower regions, where they had been brought into contact with the slavers, they became more insolent in their demands for presents, and at length the travellers were involved in difficulty and trouble. One instance of a narrow escape from danger and death may be given as a specimen. They had sailed from Kacunda, their last halting-place, a distance of about seventy or eighty miles, when feeling fatigued, and their apprehensions of danger being lulled, they landed. On a cleared spot, seemingly laid out for a market or fair, they began to erect an awning, with the view of taking some repose. But news was soon brought that some of their men, straggling in search of firewood, had lighted upon a village, where they found only females and children; who, struck with alarm, ran into the fields to warn the men of the arrival of strangers. Suddenly one of the native sailors called aloud, "War is coming! oh, war is coming!" Starting up, they beheld a large party of men

almost naked, running in a very irregular manner, and with uncouth gestures, towards the little encampment. They were all variously armed with muskets, bows and arrows, cutlasses, knives, barbs, long spears, and other instruments of destruction. Very uneasy sensations were produced by the sight of this band of wild men, with their ferocious looks and hostile appearance. They advanced rapidly in such numbers as to afford scarcely any hope of a successful conflict. It was therefore determined to approach and accost them in a pacific manner.

The sequel will be best given in the words of the narrator:—“Throwing down our pistols, which we had snatched up in the first moment of surprise,” says Richard Lander, “my brother and I walked very composedly, and unarmed, towards the chief. As we approached him, we made all the signs and motions we could with our arms, to deter him and his people from firing upon us. His quiver was dangling at his side, his bow was bent, and an arrow which was pointed at us already trembled on the string, when we were within a few yards of his person. This was a highly critical moment,—the next might be our last. But the hand of Providence averted the blow; for just as the chief was about to pull the fatal cord, a man that was nearest to him rushed forward and stayed his arm; all of them trembled like aspen leaves; the chief looked up full in our faces, kneeling on the ground; light seemed to flash from his dark rolling eyes, his body was convulsed all over, as though he were enduring the utmost torture; and with a tremulous yet undefinable expression of countenance he dropped his head, eagerly grasped our proffered hands, and burst into tears. This was a sign of friendship; harmony followed, and war and bloodshed were thought of no more. Peace and friendship now reigned among us.”

Thankful for this merciful deliverance, the adventurous voyagers pursued their way down the stream; but it was not long before they were involved in still greater trouble. In the course of a few days they thought they perceived the influence of the tide affecting their progress. The periodical rise and

fall of the water in the river, which became more and more apparent, produced in their minds the conviction that they were approaching the sea ; and they rejoiced to think that their toils would soon be over and the grand problem of the termination of the Niger solved. Whilst thus musing, about seven o'clock in the evening, they came to the junction of two rivers, one flowing from the east into the Niger, and the other westward from it to Benin, near which stood the large market town of Kirree. Numerous boats were lying on the shore ; and there soon appeared, coming upwards, a fleet of fifty large canoes ornamented with a variety of ensigns, among which was the British union flag. The clothing of the men was entirely of European manufacture, and the whole presented a spectacle at once picturesque and grateful to an English eye. Richard Lander, whose canoe was a little in advance, sailed gaily on to meet them ; but emotions of a different kind speedily succeeded, when a huge negro in one of the canoes beckoned him to come on board. As he did not instantly obey, the crew mounted a platform, and levelled their muskets at him. He felt that, with his small loaded bark, to engage a fleet of fifty war-canoes would be merely to throw away his life. He therefore stood still whilst the assailant pronounced him his prisoner and took possession of all his goods.

Meantime John Lander and his party hove in sight ; and great was their surprise when they beheld the fleet of war-canoes, and the leader of the expedition on board one of them. John made an effort to escape, but he was pursued and seized by main force, and in the struggle which followed his canoe was upset, and he had a narrow escape from a watery grave. On looking round in despair, he saw Richard at a short distance steadily looking upon him, and pointing his finger to the skies, as if saying, "Trust in God." Hereupon his mind became more composed, and soon after, coming alongside, Richard threw a shirt over the naked body of his brother, and spoke to him words of comfort ; but on attempting to go on board the same canoe he was dragged back with violence, and for the present

the brothers were kept separated. In this extremity, and while the travellers scarcely hoped for life, affairs suddenly took a favourable turn. Some of the natives of a neighbouring province, who accompanied the expedition, had been plundered also; and when the whole of the party were landed at Kirree, these called for justice. They were seconded by a number of females richly dressed in silk, and others disposed to befriend them. A council was forthwith held in the market-place, which decided that the attack had been unwarrantable, that the stolen goods should be restored, and the ringleader in the attack put to death. Search was accordingly made for the goods; and there were produced in the midst of the assembly the medicine chest of the expedition, a box with books, John Lander's diary, and the cloths-bag nearly emptied of its contents. There had disappeared the whole of the arms, nine valuable elephants' tusks, ostrich-feathers, various small commodities, and (what was most of all regretted) Richard Lander's journal. The travellers were then called, and informed that, the king of Kirree being absent, they must be sent to Obie, the ruler of the Eboe country, and placed at his disposal.

This was considered a favourable arrangement by the travellers, though they became virtually captives, and were escorted down the river by two large war-canocs. The banks now presented an alluvial aspect, resembling that of the coast; they were low, flat, and swampy, and covered with forests of mangrove and other trees. On the 8th of November, after passing two large branches of the river, one flowing south-east and the other west, an Eboe man called out, "There is my country!" and they soon came in front of the town, where there were hundreds of canoes, some larger than any they had seen before. The houses were uncommonly neat, plastered, with wooden pillars in front, and surrounded by well-fenced courtyards, in which grew bananas and plantains.

Having been brought before King Obie, the travellers were informed that the price of their ransom would be "twenty baïs," or the value of twenty slaves, and that they must remain

at Eboe till that amount was sent up from the coast. This announcement struck them with consternation, as it appeared very doubtful whether any English captain would be disposed to advance such a sum. However, a personage calling himself King Boy determined to engage in the speculation, and offered to pay Obie his demand, provided he obtained a "book" or order on Captain Lake of the English brig *Thomas*, then at anchor below, for thirty-five bars and a cask of rum. This was to them gratifying intelligence, though the claim was exorbitant; but they resolved to promise anything in order to effect their escape. The engagement was accordingly made, and the brothers took their departure in the custody of King Boy in a large canoe bound for Brass Town, the royal residence of their sable lord and master.

On the 17th of November, Richard Lander, leaving his brother and the rest of the party as hostages, was allowed to embark in a canoe at Brass Town, accompanied by King Boy, to complete his discoveries. The branch of the Niger which here enters the sea is divided into two smaller sections, called the First and Second Brass Rivers; but Brass Town is not built upon either, probably from their banks being too low and swampy, and liable to inundation in the rainy season. It stands upon a large creek, connected with the main stream by numerous branches which wind through this alluvial district. In the evening they reached the Second, and next morning the First Brass River, called by the Portuguese the Nun; and in a quarter of an hour afterwards Lander, with inexpressible pleasure, beheld in the distance the long-wished-for Atlantic, and heard the sea breaking over the sandy bar which stretches across the mouth of the river, where two European vessels were riding at anchor. The first was a Spanish slaver, and the other the *Thomas* of Liverpool, of which he had previously heard. The crews of both ships were nearly all down with African fever. On going on board the English vessel to make known his case, and to solicit the kind interposition of the master, his fellow-countryman, the sorrow and dismay of the

traveller may be imagined when it is stated that, instead of meeting with a cordial welcome, Captain Lake received him in the most gruff and surly manner, positively refusing, with oaths and curses, to advance anything for the ransom of the unfortunate but heroic brothers. King Boy witnessed all this with disappointment and indignation, and was about to depart with feelings of disgust, when the captain gave a sort of growling promise that when Lander's brother and the rest of the party should be brought, he would make the required payment. The king now took his leave, sullen and grumbling, leaving Richard Lander on board, and engaging that within three days he would return with the others.

On the 23rd of November the savage monarch and his suite departed from Brass Town in a large canoe, with John Lander and his companions in a smaller one. On the morning of the 24th they reached the *Thomas*, and a happy meeting took place between the brothers. King Boy was politely received; but, agitated between hope and fear, he could not but perceive that there was no preparation for delivering to him the valuable assortment of goods which he so fondly expected. Feeling that he was in the power of the English, he changed his haughtiness for a submissive address, and quietly awaited the issue. The Landers, who well knew what was to follow, endeavoured to soothe his sable majesty by presenting to him five silver bracelets, a native sword, and a watch, of which he knew not the value. The two first he accepted, calling his men however to witness what was offered instead of thirty-five bars as per agreement, when all uttered a significant groan. He then ventured to approach the captain, and ask for the goods solemnly promised to him. Lake, wishing to delay the crisis till the ship was under way, excused himself on account of being busied in writing, till the demand being repeated again and again, he called out in a voice of thunder, "*I no will*," then burst out into a torrent of furious invective against the poor African monarch. Boy was thunderstruck, and observing the preparations for sailing, and fearing lest he might be carried

off, hastened to his canoe and made full speed for the shore. It is satisfactory to know that, on being made acquainted with the facts of the case, the British Government afterwards made good to King Boy the stipulated amount of the ransom of the travellers, and thus redeemed the honour of the British name.

On the 1st of December the *Thomas*, with the Landers on board, reached Fernando Po, Captain Lake having treated his passengers very harshly during the voyage. There they remained till the 20th of January, 1831, when they sailed on board the *Caernarvon* for Rio Janeiro, which port they reached on the 16th of March. Admiral Baker, who then commanded on the station, gave them a most hospitable reception, and afforded them a passage home in the *William Harris* transport ship, which sailed on the 20th; and on the 9th of June they arrived in safety at Portsmouth, thankful to God for His preserving goodness, and their grand discovery was soon made known to the British public.

LAIRD AND OLDFIELD.

The successful expedition of the Landers proved that the Niger is a river of the first magnitude, that it winds its circuitous way for more than a thousand miles through some of the most fertile and populous regions of Central Africa, emptying itself into the Atlantic through several mouths into the Gulf of Benin, and that it is navigable for vessels of moderate draught through a considerable part of its course at certain seasons of the year. The publication of the interesting narrative setting forth these facts, and illustrating the character of the country and the people, produced great excitement in mercantile circles at home; and in Liverpool a number of gentlemen, at the head of whom was Mr. Macgregor Laird, formed themselves into a company with the view of turning the recent discoveries to some practical advantage. They accordingly organized a new expedition for the manifold purpose of promoting trade and commerce, suppressing the slave trade, and extending the influence of religion and

civilization among the barbarous tribes of the interior of Africa.

By means of steam navigation they proposed to ascend the Niger, survey the country, and open friendly communications with the natives everywhere. Two iron steamers were accordingly constructed specially for this service—the *Quorra* of forty, and the *Alburkah* of sixteen horse power, with crews of twenty-six and fourteen men respectively, while the *Columbine*, a sailing vessel, of 200 tons, carried out goods for traffic. Mr. Richard Lander readily accepted an invitation to join the party, at the head of which was Mr. Laird himself, Lieutenant Allen being sent out by Government to survey the river, while Dr Briggs and Mr. Oldfield went as medical men.

The expedition sailed from Liverpool on the 19th of July, 1832, and, after calling at the Cape Verde Islands, Sierra Leone, Monrovia, Axim, and Cape Coast Castle, the vessels anchored at the mouth of the river Nun on the 16th of October. The effects of the climate, the great barrier to African exploration, were soon manifest, so that within three days they lost by death Captain Harris and two seamen of the *Columbine*. Ten days were employed in preparations for ascending the river, during which they received marked attention and assistance from the native kings and others.

On the 26th, having got under way, they began to explore a passage through the narrow channel of the Nun on their way up the river. On arriving at Eboe, the party met with a cordial reception from the king, notwithstanding a brush which they had had with some of his subjects at a village below. His sable majesty is described as tall in person, with a pleasing countenance and agreeable manners. Six female faces, visible through the doorway of an adjoining apartment, were understood to be those of his favourite wives. Here also was King Boy, who never spoke to the other sovereign without first falling upon his knees as a sign of his inferiority in position and power. Soon after leaving Eboe, on the 11th of November, fever made its appearance on board both vessels in a most

virulent form. Mr. Laird was one of the first to suffer, but his attack was comparatively mild, and he soon got over it, but this was not the case with many others. The disease daily spread more widely, till, on the 24th, the *Quorra* had lost thirteen men, and the *Alburkah* two. They were struck with the apprehension that all would perish together, and not one return to relate the sad story of their fate, but in a short time the disease abated somewhat, and the expedition pushed along up the river, hoping to find the climate improve as they approached the high lands—which proved to be the case. A month was occupied in reaching Attah, an important and populous town, about 300 miles above Eboe, where they attempted to traffic with the natives, but found serious difficulties, owing to the prevalence of the slave trade.

The transactions of the party with the king of Attah were very unsatisfactory, and his brother, with whom they endeavoured to treat for ivory and other native produce, ended every discussion with the angry query, "Why won't you take men?" So superstitious were these people, that the king was seen with his priests performing certain fetish ceremonies, in which persons fantastically dressed used expressive gestures, and threw alligators' flesh into the river, hoping thereby to prevent the strangers from ascending farther; but, as he did not oppose any human obstacle, they proceeded without further difficulty. The river now assumed a delightful appearance, bordered by gently undulating banks and hills of moderate elevation; beyond which appeared in the distance the bold range of the Kong mountains. The sick began to recover, and the convalescents to gain strength. On approaching the confluence of the Tchadda, the Niger presented itself to view as "an immense river about 3000 yards wide, flowing majestically between its banks, which rose gradually to a considerable height, and were studded with clumps of trees and brushwood, giving them the appearance of a gentleman's park; while the smoke rising from the towns and villages, which appeared in various directions, and the number of canoes floating on

its bosom, gave it an aspect of security and peace far beyond any African scene hitherto witnessed."

The prospect of trade, however, did not meet the expectations of the adventurers. Ivory was very scarce and dear, and the indigo offered for sale was found to be dirty and not worth its freight home. The stream, moreover, now became comparatively shallow, and on the 22nd of December the *Quorra* stuck first on one sandbank and then on another; and, after a succession of such accidents, it was found necessary to "house her," and await the rise of the water caused by the rainy season. Lander endeavoured to penetrate upwards in the *Alburkah* to Rabba and Boussa, but soon discovered that the depth of water at this season was not sufficient for his purpose.

Condemned to a gloomy and monotonous life, Mr. Laird again suffered from ague and fever, and was deeply affected by the death of Dr. Briggs, whose society had been his chief consolation. He therefore determined to ascend the Tchadda, if possible, as far as Funda, long known as the chief city in this part of Africa; but the entrance of the river was so obstructed by sandbanks that the boat could proceed only through a creek which two miles above traversed its delta. The main stream thus reached was found two fathoms deep, and flowing rapidly. After a tedious navigation of seven days, during which he passed a considerable number of villages, he arrived at Yim-maha, the port of Funda, about thirty miles distant from the city. He sent a message to the king, to which an answer was returned by eighteen horsemen, who bowed in humble obeisance to the illustrious stranger, and who informed him of his majesty's wish to see him at his royal residence. After a diligent search, a navigable creek was found, through which the boat was able to ascend to a point within nine miles of Funda. By this route Laird travelled, and reached the city at night, by moonlight, and was directed to a miserable hovel for a lodging; but next day he was provided with a better house in a broad street. Both night and morning he was beset by immense crowds, who showed the utmost curiosity to see a white man.

In the afternoon the king waited upon him in full state, arrayed in splendid silk and velvet robes. He expressed great pleasure at seeing a European, and promised abundance of ivory for barter. In the meantime he seated himself on one of Mr. Laird's tin cases, containing his wardrobe, which by this act was instantly declared by his attendants to be his majesty's property, according to the custom of the country, and they proceeded to carry it off! It was rescued, however, by two of the boatmen, although not without a fierce struggle.

On examination, Funda was found to be a large city of about 40,000 inhabitants, only a tenth part of whom were Mohammedans. A magnificent, fruitful, and extensive plain surrounds the city, bounded by a range of low distant hills. The place is enclosed by a wall twelve feet high, six thick, and for the most part by a ditch ten feet deep. Cotton is spun by every individual, high and low, the king himself not excepted; the instrument being a species of bobbin which can be used by the hand, even in walking. The native method of weaving narrow webs of cloth, about six inches wide, is somewhat remarkable, the loom and other machinery being of the most rude and simple character. There are also extensive dye-works, and iron and copper are fabricated into a variety of useful articles. Mr. Laird, however, failed to transact any business of consequence with the king and people of Funda. Indeed, he seems, from his own account, to have been all the time at cross purposes with them, so that after a week or two spent in useless contention, having satisfied his curiosity and amused the natives by the discharge of fireworks, etc., he descended the river, and joined the members of the expedition whom he had left behind. Soon after this, Mr. Laird's personal explorations in Africa came to an end. Being apparently disappointed with the result of the experiment so far, he descended the Niger, and, after visiting Bunba and Calabar, and spending some time at Fernando Po, he returned to England.

The command of the expedition now devolved upon Mr. Oldfield. Immediately after the departure of Mr. Laird, he

and Lander determined to ascend the Tchadda, hoping to reach by that channel the great lake Tchad. They found the shores to vary much in their appearance, but in general neither so fertile nor so populous as those of the Niger. In passing near Funda, they received a visit from the king's daughter, with whom they were greatly pleased. On ascending higher, the natives seemed alarmed at the visit of the strangers, and at two contiguous towns, Dagboh and Obohbe, the chiefs had fled, and only one sent his daughter, ten or eleven years old, with no attire except a girdle of beads, to represent him. They landed at the former place, and found it a town of considerable extent, and the streets well stocked with sheep, goats, and poultry, but all the inhabitants had disappeared except two, who earnestly beckoned them to depart. Being thus cut off from intercourse with the natives, their provisions became scarce, and seeing no prospect of trade or further exploration with advantage in this direction, after they had ascended the Tchadda to a distance of 104 miles from its confluence with the Niger, they returned to their former station.

The season having at length arrived for the periodical rise of the waters of the Niger, our adventurers resolved upon another attempt to ascend the mighty stream to a higher point than they had yet reached. On this voyage, the river, with its banks, presented to the view a magnificent appearance. Villages were numerous, and the mountain slopes, as well as the valleys, were highly cultivated. The people, moreover, were friendly and courteous; and, although they flocked in crowds on board the steamer to gratify their curiosity, each visitor was no sooner required to bring a bundle of firewood than they cheerfully complied with the rule, and thus abundance of fuel was provided without expense or loss of time. Great excitement was caused among the natives by the appearance of the steamer as she pushed her way up the river against wind and tide. On reaching Egga Mr Oldfield met with a kindly reception from Ederesa the king; and, on examining the city, found it much more extensive and populous than he had supposed. Soon after leaving

this place they met a canoe sent by the king of Rabba to inquire if they were the same Christians who were at Sackatoo about two years before, and to ascertain the object of their mission. On learning the friendly and pacific nature of their journey, the messengers returned with joy to give their report to their royal master.

The expedition soon afterwards came in sight of Rabba, which appeared to be a city of immense extent, built on rising ground, and resembling an amphitheatre. A vast crowd of natives assembled to witness the arrival of the strangers. The English fired a salute, this being the first time that the report of a cannon had been heard on the Upper Niger; and the next morning they found horses waiting to convey them to the palace. The streets were narrow and excessively dirty, but they passed through a spacious market-place, fitted for the sale of wood, cloth, indigo, slaves, and other articles, of which there was an abundant supply. The royal residence consisted of about thirty ordinary huts, each surmounted by an ostrich egg, and enclosed by a high wall of mud. After passing through several apartments, they came to the palaver-house, where about a hundred chiefs were seated cross-legged, having the whole head except the eyes enveloped in muslin robes. They could not for some time discover who was the king, but found him at length in the person of Osiman, who was sitting plainly dressed among the others. This temporary concealment of the monarch is the common policy in Africa, adopted from fear of treasonable designs on the part of visitors. The king, who proved to be a shrewd, intelligent man, received the presents which were offered him with perfect complacency; but, according to African etiquette, had them removed without taking much notice of them. During the interview several ladies came and peeped at the strangers; but, on being seen, scampered away laughing. At first the king, like most African potentates, seemed anxious for trade, but, as usual, on a one-sided system. He wished to have everything he saw in the possession of the white men, and promised abundance of ivory

in exchange ; but very little of it was produced, and no business of consequence was transacted. Soon after leaving Rabba the expedition descended the Niger and sailed for Fernando Po, where it arrived on the 3rd of November, 1833.

In accordance with instructions from home, arrangements were made soon afterwards for a fresh expedition up the Niger. Mr. Oldfield, in the *Alburkah*, was to lead the way ; whilst Lander, in the *Quorra*, went to Cape Coast and Akrah for a supply of cowries and goods for barter. The former forthwith sailed up to Iddah. Some time was spent there in the hope of opening an advantageous trade with the king and people. This, however, resulted in disappointment, as before. Mr. Oldfield then ascended to the mouth of the Tchadda, and, having visited the ivory market, where he carried on some small traffic, he returned down the river to look after the other members of the expedition. He had already received information that Lander had been attacked and wounded by a large body of warlike natives ; and on reaching the estuary of the Niger he learned all the particulars of the sad tragedy. That gentleman, who had come up with two boats and a stock of valuable articles, was, at a town named Hyammah, assailed by the combined inhabitants of that and two other places. Three of his men were shot, several wounded, and he himself received a ball in the thigh, which, though at first it appeared not dangerous, proved ultimately fatal. A boat, a canoe, and most of the goods fell into the hands of the brigands. A lady and her child were also captured, but afterwards redeemed. Mr. Oldfield, in passing the place on his way downward, was careful to keep the steam in full action, and the vessel in the middle of the river ; yet 200 men rushed from behind a bank and commenced firing, which they continued as long as the bark was in sight. He was afraid to retaliate, lest his vessel should run aground and his people be overpowered by numbers. On the 9th of June, 1834, he reached Fernando Po, and on the 8th of November his arrival at Falmouth closed this chequered and, on the whole, unfortunate expedition,

COULTHURST AND DAVIDSON.

Whilst the expeditions for exploring the interior of Africa which have just passed under review were pursuing their arduous labours, efforts were made in the same direction by individual travellers which are worthy of a passing notice. In the early part of the year 1832 there arrived at St Mary's, on the river Gambia, where the present writer was then resident, two young men who had left England with the intention of becoming African travellers. One of them became disheartened on first seeing the country, and returned home almost immediately; but the other, Mr. Coulthurst, possessed more courage, and resolved to proceed alone. I had much conversation with this gentleman, who was intelligent and courteous; and having just returned from a voyage up the Gambia, and seen some old native chiefs who remembered Mungo Park's passing through the country, I was able to give him several items of information which he highly prized. From reading Herodotus, Mr. Coulthurst had conceived the idea that the *one* great river of Africa, mentioned by that historian, meant the connection of the Niger with the Nile, as one continued stream; and that by ascending the one he might continue his voyage and sail down the other, and thus triumphantly prove their identity as "the father of African waters." The fancied connection of these great rivers he traced with his pen on a map of Africa now before me, and set himself the task of proving its reality by personal observation.

The plan of Mr. Coulthurst was to purchase a canoe, ascend the Niger, which the Landers had proved to have its numerous mouths in the Bight of Benin, trace its mysterious connection with the Nile, and sail down that river to the Mediterranean. For this purpose he obtained a passage on board H. M. S. *Plumper*, which was about to sail for the Gulf of Guinea. His last night at the Gambia was spent at the Mission House at Bathurst, where he slept upon a sofa. We conversed till a late hour, and bowed together at the family altar. The next morning, after breakfast, he took his departure, being again commended to God in prayer. We heard no more of the lonely traveller for

several months; but at length the mournful tidings came that his short career was terminated. From the account received it appeared that he had scarcely commenced his adventurous journey when he was seized with malignant fever, under which he suffered for a few days and then expired, finding a grave in African soil. Thus was another victim added to the number of those who had fallen in their attempts to explore the interior.

The design of penetrating to Timbuctu from the north was not yet relinquished, and the task was undertaken by Mr. Davidson, a respectable medical gentleman, who had already travelled in different quarters of the world, and who possessed courage, strength, and address which seemed peculiarly to qualify him for its accomplishment. He embarked in September, 1835, for Gibraltar; but found a difficulty in penetrating to Morocco, because of the jealousy which existed with reference to strangers from Europe going there. This was at length overcome, however, in virtue of the traveller's medical knowledge, physicians being greatly in demand at that time. The emperor labouring under a severe illness, and hearing of Mr. Davidson's skill, sent him a kind invitation to court, and the Kaid of Tangier received instructions to assist him on his journey. On arriving at the capital he found his services wanted not only by the monarch, but by all the sable beauties who adorned his court. Every morning, after waiting on his majesty, he was presented with a list of the ladies' complaints, with the expectation that next day he would bring a remedy for each; and thus he continued to prescribe for the royal household with increasing popularity and success for some time.

Under these circumstances it is not surprising that the traveller found considerable difficulty in getting away from the court of Morocco when he wanted to leave. It was not till the beginning of 1836 that he was permitted to depart. In commencing his journey he attempted to take the most direct route across the chain of the Atlas; but after climbing to the height of 5000 feet above the level of the sea, he was arrested by snow, and obliged to return to take the circuitous way of

Mogadore. Here Mr. Willshire, the British consul, exerted his influence in a negotiation with the sheik of Wadinoon for his safe conveyance to Timbuctu. The chief professed the most friendly disposition ; but alarming tidings came to hand of murderous attacks by wandering marauders in the desert. The caravan which the traveller proposed to join mustered uncommon strength, being composed of a host of men with 400 horses and 2,000 camels. With this party he would probably have been safe, but he decided to push on with only four companions ; and the first letters received from him were written in high spirits, stating that he hoped to spend the new year at Timbuctu. However, on the 7th of February, Mr. Willshire received a letter from the sheik of Wadinoon, with the mournful intelligence that Mr. Davidson had been murdered in the desert. This melancholy incident was rendered more painful by the circumstance that the Moslem chief who had undertaken to aid and protect the lonely Englishman was suspected of having been the principal means of his lamented death.

NIGER EXPEDITION.

The next effort which was made on behalf of the African race was one of great magnitude, and the sympathy and interest which it evoked were so wide-spread that it assumed almost a national importance. An expedition was organized under the direction and at the expense of the British Government, the object of which was not merely to explore the interior of the vast continent, and promote the interests of art and science, but especially to check, and if possible to annihilate, the slave trade by the substitution of legitimate commerce, and the advancement of civilization and social improvement ; and thus to prepare the way for the propagation of Christianity. For this purpose treaties were to be formed with native princes ; encouragement was to be given to trade and agricultural pursuits ; and schools and Christian missions were to be established as openings presented themselves. The river Niger, which

had been partially explored and made known to the British public by previous expeditions, was to be the lughway to the interior, for it was still believed that it might be successfully navigated by vessels of light draught, at the proper season of the year ; and the native tribes of the interior, so far as known, appeared to be on the whole peaceable and well-disposed.

The Niger Expedition consisted of three steamers—the *Albert*, *Wilberforce*, and *Soudan*, with the *Harriet* transport and *Amelia* tender—which were well adapted for river navigation, and carefully fitted up with every appliance likely to promote the health and comfort of the officers and men in the trying climate to which they were going. There were on board these ships about 300 souls, officers and men, all told, under the command of Captain Bird Allen. They left England in the early part of the year 1841, followed by the prayers of tens of thousands, arrangements having been made by various churches to hold special meetings for the purpose of commending the members of the expedition to the care and protection of Almighty God, and to implore His blessing upon the important objects which it had in view. On their way down the coast the vessels called at Sierra Leone, Liberia, Cape Coast Castle, and other places ; and at every settlement an interest was excited such as had never been seen before, as the expedition was known to be of a more decidedly philanthropic and religious character than any of its predecessors.

The little fleet arrived off the river Nun on the 9th and 10th of August. In unloading the transport they were detained some time, owing to the rolling of the vessels in the heavy swell outside the bar. A further detention arose when they had crossed the bar, from the necessity of refitting the tails of the rudders, which had been carried away on the passage from Cape Coast, and without which the vessels were almost unmanageable. These repairs, the badness of the weather, and the strength of the tide, detained the expedition at the mouth of the river for ten days,—a circumstance to be regretted on many grounds.

This unavoidable delay does not, however, appear to have

positively injured the health of the crews, as they enjoyed a wholesome sea-breeze, and every precaution was taken to preserve them from illness. Up to this period there had been seven deaths since the expedition left England—not, however, attributable to the climate. four of them were from casualties, one of apoplexy, and two from fever (not African, but typhus). Of these last, one only was a European. Under these comparatively favourable circumstances the steamers commenced their ascent of the Niger on the 20th of August, with sanguine hopes of success. Their progress was necessarily slow, as they did not ordinarily make more than six miles an hour, and the current ran at the rate of three against them. They were delayed still further by looking for the *Wilberforce*, which had gone up a different channel. Thus the 22nd (Sunday) was spent, and at last it was found that she had gone ahead. The vessels rejoined at Eboe on the 26th, and no inconvenience was experienced beyond the loss of time. This deviation was, however, the means of discovering a new branch of the river, with numerous villages and a larger population than had yet been seen.

Six days after leaving Eboe the expedition arrived at Iddah, when the African fever broke out among the crews of all the vessels with great virulence, and continued its ravages till they reached the confluence, a distance of 270 miles from the mouth of the river. On the 17th of September the sick list exhibited a total of seventy cases, whilst eight had died. In consequence of this alarming sickness, and their inability to examine the higher grounds for a healthy station, it was deemed advisable to send the sick to the sea-side. Forty-three of the worst cases were, therefore, put on board the *Soudan* on the 19th, and steaming down the stream as rapidly as possible, she reached the sea on the 22nd. On the passage down the surgeon of the *Soudan* and one seaman died. They had the good fortune to fall in with H.M.S. *Dolphin*, on board of which the rest of the patients were embarked, and she set sail at once for the island of Ascension. On the passage thither eight more

died, but the rest recovered in a most rapid and remarkable manner.

It appears that up to this time about one-eighth of the entire number of Europeans employed in the expedition had died, but they were chiefly sailors before the mast. The mortality among the officers and upper classes was less; the scientific men having suffered but slightly, and the Rev. Messrs. Müller and Schon, the missionaries, not at all. The leaders of the enterprise were not discouraged, for great as had been their sufferings, they saw that they were light compared with those of previous exploring parties. They therefore proceeded as best they could to carry out the objects of the undertaking with the means which were still left at their disposal. They formed treaties with several of the most powerful native kings and chiefs, for the promotion of legitimate commerce, and the entire abolition of the slave trade and human sacrifices; they purchased a tract of ground, sixteen miles in length and six in width, dry and elevated, including a mountain adapted for a settlement and sanatorium; and they laid out a model farm for the instruction of the natives in improved methods of agriculture. At the same time the missionaries and linguists were busy with preparatory and elementary work, with a view to promote the moral and religious welfare of the natives.

It is painful to have to record the comparative failure of an expedition which had been so well planned and so vigorously conducted as the one we have briefly described; but it is a mournful fact that, notwithstanding the enormous expense which it involved, and the numerous advantages which it possessed, it did not succeed as was expected, or accomplish the amount of good which its warmest friends and patrons desired. No blame is to be attributed to any one, for it developed, in various classes of its members, a measure of Christian courage, zeal, and endurance worthy of the highest commendation. The great obstacle to success was the *climate*, which in this instance, as in many others, proved seriously injurious to the health and constitutions of Europeans, and

trying even to native Africans not accustomed to the swampy and pestilential regions of the coast. After the number of men had been reduced by the deaths and removal of invalids which we have mentioned, fever broke out again on board the exploring vessels, and many more were added to the list of the dead, whilst the survivors were most of them unfit for active duty. Consequently, after vainly struggling on for a few months longer, the steamers descended the river, returned to England, and the undertaking was relinquished.

DR. BARTH, KRAFF, AND REDMANN.

Few travellers have manifested greater zeal and earnestness in the cause of African discovery, or done more for the benefit of the negro race, than Dr. Barth, an intelligent and enterprising German, who headed an expedition, under the auspices of the British Government, for the exploration of the interior of the north-western portion of the great continent, in 1849, and whose journals, in five large octavo volumes, are a noble monument of his linguistic and scientific ability. He was first associated with Richardson and Overweg in a journey undertaken with a view to establish friendly relations with the leading potentates and chiefs on the Niger and Lake Tchad, and thus, if possible, to put an end to the slave trade by promoting legitimate commerce and civilization. Richardson died in March, 1851, at a place within one hundred miles of Kuka; and Overweg, after exploring a portion of Lake Tchad, and visiting the Biddumas, who dwell on its islands, also expired on the 20th of September, 1852, near Kuka. Thenceforth the main burden of the mission fell upon Dr. Barth, who, although alone, unsupported, and frequently left without resources, pursued his hazardous and laborious researches with the plodding industry, pertinacity, and minute exactness characteristic of his countrymen.

Following a route considerably to the west of the direct path to Bornou, the Doctor passed through Ghat and Air, two

important oases and centres of trade in the hands of the Tarwick tribes, of whose history and habits he gives ample information. In the course of his researches he found the Fellatah states on the Niger nominally subject to the sultan of Sackatoo, whilst Bornou was under the rule of an Arab sheik. The unsettled state of the country increased the difficulties of Dr. Barth's enterprise; but he succeeded in exploring Lake Tchad and its southern border-land. The lake was found to be a mere lagoon of no great depth, about four hundred miles in circumference, and contains numerous islands, inhabited by a wild race of natives called Biddumas. The shores are low and swampy for a considerable distance, and abound in crocodiles and hippopotami; elephants, also, are found in great numbers in the neighbourhood. The river Shary enters the lake from the south, and the Waube from the west.

On the 18th of June, 1854, Dr. Barth made his great discovery of the Benuwe river, which is identical with the eastern branch of the Upper Niger. This river was found to be 800 yards broad, 11 feet deep, and liable to rise 30 or even 50 feet higher after the rainy season in August and September. Here were found "extensive fertile plains, about 1000 feet above the level of the sea, and intersected by innumerable broad water-courses favourable to inland navigation"; and the traveller expresses a confident belief that within fifty years European boats would keep up a regular annual intercourse between the Bay of Biyafra in the Atlantic Ocean and these populous and fertile regions.

We pass over the Doctor's account of his adventures in connection with certain slave-hunting expeditions which he joined—very unwisely as we think—that he might see more of the country and the people; and follow him in his course through Gondo, Gurma, Masina and other places, to Saragamo, and thence to Timbuctu, which he reached on the 7th of September, 1854. In this celebrated city of interior Africa he spent seven months, and, more fortunate than some of his predecessors, he was permitted to leave it alive, in the month of

April, 1855. The description which he gives of Timbuctu, and the narrative of his return journey along the north-eastern bank of the Niger, are full of interest, and we regret that our limited space forbids enlargement. It must suffice to say that, after all the splendid accounts we have received of the Niger, we fear that the fact of the rapids and rocks at Kerdaji, Akarambiay, and Tosaye, and probably in other places mentioned by this traveller, will prove serious obstacles in the way of the continuous navigation of its upper section.

Dr. Barth arrived at Say on his return, on the 29th of July, passed through Wurno, Kano, and Kukawa, where he met with Dr. Vogel, who had been sent to reinforce the expedition, and reached Tripoli in the month of August, 1856, having performed the most extensive and important journey ever made in North Central Africa by a European traveller.

The discoveries of Dr. Barth were followed up in after years in a more easterly direction by his fellow-countryman, Dr. Krapf, who had previously been employed as a missionary in Abyssinia and Eastern Africa, under the auspices of the Church Missionary Society. Failing health obliged him to return to Europe in 1855; but, after he was settled in a position of ease and comfort in his native land, the spirit of missionary enterprise and discovery came over him again with such power that, casting a longing eye towards the scene of his former labours and sufferings, he was induced once more to devote himself to exploration and evangelistic work among the poor despised Africans. The large and powerful tribe known as the Gallas, with whom the Doctor had become acquainted in the course of his former mission, was now the object of his chief solicitude. These people he sought to reach first through Abyssinia, next through Shoa, and lastly by preliminary labours among the Wanika tribes on the east coast near Mombaz. In voyaging along the eastern coast of the great continent, he visited in succession Magadoxo, Kiloa, Barava, Milinda, Mombaz, and Zanzibar, all of which he describes in a most interesting manner. At length he fixed himself at Rabbi-Mpia, where

he was joined by his fellow-countryman Mr. Rebmann, and their united labours were made a blessing to the native tribes, who are here called Wamrima and Washinzi, whilst at the same time they made some interesting discoveries in different directions.

Dr. Krapf's great object being to find access as soon as possible to the Gallas, he and his colleague undertook several journeys into the interior through regions until then unvisited by Europeans. Mr. Rebmann's first journey, commenced in October, 1847, was through the Teita country, over extensive plains, to the mountain known as the Kadiaro, said to be thirty-six leagues from Mombaz. In the early part of the following year he visited the Jagga country, about a hundred leagues from Mombaz. The great event of this journey was a view of Mount Kilimanjaro, with its covering of perpetual snow. This singular mountain was also seen by Dr. Krapf, on the 10th of November, 1849, when on his way to Ukambani, and again on his second journey to the same place in 1851. There is also in this region a second snow-capped mountain called Kenia, and near it a volcano on a mountain, from which smoke was seen to proceed. These were distinctly seen by Dr. Krapf on the 3rd of December, 1849. The Doctor afterwards visited Ukambani, a mountainous country to the north of Jagga, and obtained much valuable intelligence respecting the Wakuafi and Masi tribes inhabiting the regions beyond.

The information collected in these journeys by Dr. Krapf and Mr. Rebmann respecting the existence of a large inland sea was incorporated in a map published in the Proceedings of the Royal Geographical Society, in which the most striking feature was a lake of a curious shape, extending through twelve degrees of latitude. The devoted missionary explorers were not permitted to verify the reports they had received of these matters by personal inspection, their evangelical labours demanding their immediate attention; and it was left to others to make the real discovery.

BURTON AND SPEKE.

The object of the expedition of Major Burton and Captain Speke was to test the accuracy of the data furnished and the general information given by Dr. Krapf and Mr. Rebmann with reference to the alleged existence of certain great lakes and mountains in the interior regions of Eastern Africa. The result of their explorations was complete success, with regard to the main purpose of their enterprise. The journey inland commenced on the 27th of January, 1857, at Karle, a small town south of the Kingani river, opposite Zanzibar. The *personnel* of the expedition was as choice as circumstances would permit: "bad enough at best." In addition to two or three domestic servants brought from Bombay, the travellers were attended by an escort of thirteen Baloch men, twenty two negro slaves, and twenty-five asses,—“a mass of savagery which proved a severe trial of temper.”

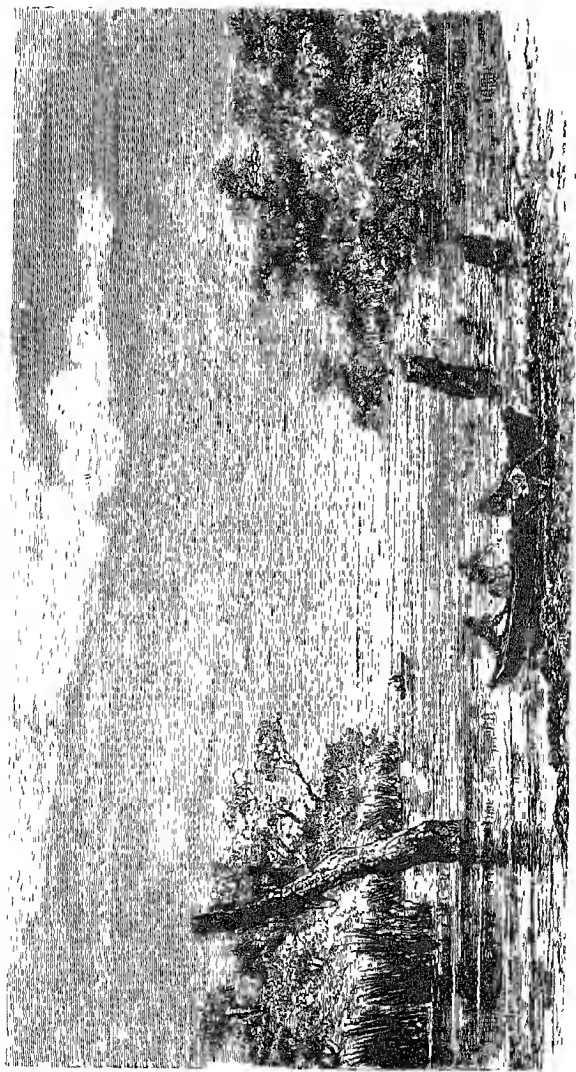
The *maritime region*, extending from the coast to Zungomero, about ninety-two miles in a direct line, was crossed in about twelve days. The *mountain region*, comprising the Usagara chain, consists of parallel ridges separated by plains; it begins at Zungomero, and ends at the edge of the flat table-land of Ugogo, a distance of about eighty-five geographical miles. The highest points of this part of the chain of mountains, which extends from the neighbourhood of the Cape of Good Hope to the Gulf of Aden, are from 5000 to 7000 feet above the sea level, and the climate is said to be cold and damp. The *arid table-land* of Ugogo, the general level of which is 4000 feet, reaches to the eastern districts of the Unyamwezi, 155 miles, and is the counterpart of the Kalahari and Karoo deserts of South Africa. Excepting a few favoured spots, it has no cultivation, no wood, no river,—a perfect wilderness.

Our travellers reached Kazeh, a principal town of the Unyamwezi, and an Arab trading depôt whence various trading routes diverge, on the 7th of November, 1857, after journeying 134 days from the coast. From Kazeh the land falls by a

gentle decline westward. It is highly cultivated, and produces cotton, rice, sweet cane, etc. Cotton cloth is manufactured here, and is in general use for the loose wrappers worn by the natives when in full dress. On proceeding forward, Major Burton was seized with paralysis of the lower extremities, accompanied by partial loss of sight. With indomitable perseverance he nevertheless pursued his journey, carried in a hammock, and on the 2nd of February, 1858, he was rewarded with the sight of the long-sought lake Tanganyika, "as it lay in the lap of the mountains, basking in the gorgeous tropical sunshine." A large crescent-shaped mass of mountains to the north of the lake was considered by Captain Speke to be the true Mountains of the Moon, but Major Burton denies the existence of anything beyond "a thin range of hills flinging the Tanganyika."

The exploration of the lake occupied the travellers from the 10th of April to the 13th of May, and was accomplished with great difficulty. It was estimated to be 250 miles long and 20 wide, with a circumference of 550 miles. Uruwua, a country west of the Tanganyika, is said to be the terminus of the Arab trade in that direction. The journey from the sea-coast to Ujiji, on the lake, travellers usually make in eighty-five to a hundred stages, 540 miles direct, but 955 travelled miles.

Returning to Kazeh, Major Burton halted to recruit, while Captain Speke went direct northward to the southern extremity of the large lake Victoria N'yanza, of which information had been received at Kazeh, on the journey from the coast. Of this discovery Captain Speke gave a particular account in *Blackwood's Magazine* for September, October, and November, 1859; and Major Burton published the result of his observations in a volume entitled "*The Lake Regions of Central Africa*." These two narratives may be read with interest, and compared with each other, as the eminent travellers vary in their views on some important matters. In the opinion of Captain Speke, founded on native information, a large river flows from the northern end of the N'yanza, connecting it with the Tubiri, one of the principal sources of the Nile; but this



was doubted by some distinguished geographers, and flatly contradicted by Major Burton, till the problem was solved by subsequent travellers.

Our limited space has not permitted us to introduce our readers to the Wazaramo, the Wasagara, the Wagogo, the Wanyamizi, the Wajiji, and other interior tribes, with whom the travellers came in contact; but we may observe, in passing, that they share in common with other natives of South-eastern Africa numerous features of a general family likeness. Some interesting information, collected from Arab traders, respecting the northern kingdoms of Karagwah, Uganda, and Unyoro, to the west and north of N'yanza lake, leads to the inference that Central Africa, when more fully explored, will be found to contain numerous despotic kingdoms, similar to that of the Balonda people, with whom Dr Livingstone became acquainted at an early period of his travels.

Major Burton and Captain Speke, with their companions in travel, returned in safety to Zanzibar on the 3rd of February, 1859, and the expedition was regarded on all hands as having been crowned with complete success.

SPEKE, GRANT, AND BAKER.

The discovery of great lakes and of fertile and populous regions in Central Africa, by the successive expeditions whose adventures have passed under review, was hailed with delight by scientific men in Europe. But instead of satisfying the curiosity of the inquisitive, it only served to excite it to a higher pitch of enterprise. Nor were the explorers themselves satisfied with what they had done. Captain Speke was impressed with the conviction that the lake called Victoria N'yanza, which he had discovered in 1859, would, on further examination, ~~prove the real source~~ of the Nile. This idea soon became so popular that the Royal Geographical Society determined to send him out again, accompanied by Captain Grant, that, by further investigation, they might, if possible, solve this interesting problem.

This new expedition left England in April, 1860, and was absent the greater part of three years. Entering the continent as before from the east coast, the travellers passed through two-thirds of the entire length of Africa, and descended the Nile to Cairo. As the result of this remarkable journey, we have a large tract of country carefully mapped out, hitherto unknown to the civilized world, and a new route opened up for traders and missionaries to the fertile regions of this portion of Central Africa. The northern shores of the great lake were, moreover, thoroughly explored, and evidence obtained that it poured its waters into the White Nile. And although many points connected with the important question of the long-sought source of the Nile necessarily remained unsettled, Captain Speke was confirmed in his conviction that the true source of the "father of waters" was the Victoria N'yanza, which thus, in its magnificent course, rolls over "thirty-four degrees of latitude, or more than 2,300 miles, being one-cleventh of the circumference of the globe."

The incidents of this expedition of Speke and Grant are equal in interest to any other which has undertaken to explore the interior of Africa; and we regret that lack of space prevents our tracing them in detail. It must suffice to say that in courage, tact, and indomitable perseverance, in the face of uncommon difficulties and dangers, the adventurous travellers have seldom been equalled, and never surpassed; whilst their graphic descriptions of the native tribes with which they came in contact, and the countries through which they journeyed, are not only well calculated to interest the general reader, but also likely to add to the knowledge of the geographer and naturalist.

Whilst Speke and Grant were pushing their way through Central Africa, Mr. (afterwards Sir Samuel) Baker was sent out to explore the upper regions of the Nile by way of Egypt, with the hope of effecting a junction with the expedition from the east coast. In this journey Baker spent twelve months, and made some interesting and important discoveries in reference to the head waters of the Nile, and the adjacent countries,

which he describes as generally low and swampy. On approaching Gondokoro the scenery improves, the marshes disappear, the banks rise some four feet above the level of the stream, the stunted mimosas give place to well-grown trees, and the eye is gladdened by the sight of mountains.

At this point Baker and his party met the expedition of Speke and Grant on the homeward journey, and great was the joy of all concerned at this auspicious event. They were soon afterwards joined by Consul Petherick and his wife, and Dr. Murie, who were travelling in the same region. There were also on the ground three priests connected with the Austrian mission, so that the number of Europeans so far up the country was without a precedent. In about ten days the camp broke up, the several portions of it taking different, and indeed contrary, routes; and, as so often happens, friends parted never to meet again in this world. It is melancholy to think that poor Speke, after passing through so many dangers in Africa, should, on reaching home, have perished by a miserable gun accident, while crossing a field on his father's estate in Somersetshire when in pursuit of game.

Instead of travelling direct south, as he intended, Baker was compelled by the mutiny of his men to leave the river altogether, and take an easterly course, trusting to the chance of accidents for eventually getting southward. This part of the journey, extending over eleven months, is full of strange interest. The information which the daring adventurer collected in reference to the civil, social, and moral condition of the native tribes with which he came in contact, is less favourable than that communicated by other travellers; but some allowance must be made for difference in men's temperaments, as well as for difference of tribes and localities.

Sir Samuel Baker resumed his explorations in the upper regions of the Nile in after years, under the auspices of the Khedive of Egypt; and, with his heroic lady, passed through scenes of daring and endurance almost without a parallel in the history of African discovery. Some of the journeys were under-

taken in company with large armed escorts, avowedly for the purpose of suppressing the slave trade, and, although we may not approve of all that was done, we can scarcely fail to admire the courage and perseverance of Sir Samuel and Lady Baker.

DR. LIVINGSTONE.

Among the host of travellers and explorers who have exerted themselves so nobly to make us acquainted with the previously unknown regions and peoples of Central Africa, the very foremost place must be given to Dr. Livingstone. We now proceed to give a brief outline of the remarkable career of this genuine friend of the negro race, so far as our limited space will permit.

David Livingstone was born about the year 1817, at the village of Blantyre, on the Clyde. He was the son of an honest, hardy, industrious Scotchman, who put him to work as a piecer in a cotton-mill at the early age of ten. In his boyhood little David was fond of books, and as he grew up he determined to be a scholar. By the labour of his own hands he supported himself while attending the medical and Greek classes in the University of Glasgow and the theological lectures of Dr Wardlaw. At length, having been admitted a licentiate of the Faculty of Physicians and Surgeons, believing himself to be called to preach the Gospel to the heathen, he offered himself to the London Missionary Society, and was by them accepted, and sent to South Africa in the year 1840.

During the following eight years Dr. Livingstone laboured as a missionary at a station called Kolobeng, situated in latitude 25° south and longitude 25° east, about 200 miles north of Kuruman, the station occupied by the Rev. Robert Moffat, who in due time became his father-in-law. The humble missionary was led to become an explorer by circumstances which appeared truly providential. The vicinity of the emigrant Dutch Boers, their hostility to missionary efforts, and their determination to shut up the native tribes in the locality of Kolobeng from all intercourse with the Cape Colony, led the thoughtful and energetic pioneer evangelist to consider whether some other place

might not be found more eligible for a mission station, and one that would have the additional advantage of a navigable river communicating with the sea. The first great difficulty to be overcome in the pursuit of these advantages was to cross the dreaded Kalahari desert, and reach the lake N'gami, which the natives described as existing beyond.

With this object in view, Dr. Livingstone, accompanied by Messrs. Oswell and Muriay, and a few native attendants, commenced the *first* of his exploratory journeys on the 1st of June, 1849, skirting the desert as far as possible, rather than passing directly through it. It is described as "by no means destitute of vegetation and inhabitants; for it is covered with grass and a great variety of creeping plants." It has, however, no running water, and very little in wells. Travellers have to depend upon the wild water melons, so providentially found there, for liquid support for themselves and their cattle. A journey of two months over this arid plain was followed by the discovery, first of the Zouga river, which flows from Lake N'gami, and then, on the 1st of August, of the lake itself.

In his *second* journey to this famous lake, which commenced in the month of April, 1850, Dr. Livingstone was accompanied by Mrs. Livingstone and family, and by the chief Sechele, hoping to be able to pass beyond and visit Sebituane, the chief of the Makololo, but the country fever which afflicted the children prevented the farther prosecution of the journey. The adventurous missionary returned to his station at Kolobeng with the satisfaction of knowing that he had a second time accomplished the crossing of the Desert, which had hitherto been deemed impracticable, and had found a noble river and a fresh-water lake of considerable magnitude, being upwards of seventy miles in circumference.

The *third* journey, in which Dr. Livingstone was accompanied by Mr. Oswell and his own family, commenced in the spring of 1851. The route followed was directly north, leaving the lake to the westward. Great sufferings were endured on this occasion from the absence of water: and when they reached

the Mababe river other troubles awaited them. The oxen were bitten by the *tsetse*, a poisonous fly, whose bite is mortal to oxen and horses, while, strange to say, human beings, wild animals, the ass, the mule, and the goat escape with impunity. From Mababe Dr. Livingstone proceeded to the Chobe river, and at Simyati met with the great chief Sebituane, a tall, wiry, athletic man of about forty-five years of age, and the most renowned warrior ever heard of in the interior of Africa. The death of this important personage soon afterwards occasioned some delay to the travellers; but as soon as they had obtained permission from his successor to visit any part of the country they pleased, they proceeded 130 miles in a north-easterly direction to Sesheke, and there, in the end of June, 1851, "we were rewarded," writes the Doctor, "by the discovery of the Zambezi in the centre of the continent. We saw it at the end of the dry season, at a time when the river is about at its lowest; and yet there was a breadth of from 300 to 400 yards of deep flowing water." The country between the Chobe and the Zambezi is occasionally flooded, and abounds in swamps, and, although preferred by the Makololo, it was considered an unsuitable place for the residence of Europeans; hence it was thought desirable to look beyond for a healthy locality as a mission station.

In the early part of the following year Dr. Livingstone visited Cape Town, when the present writer first became personally acquainted with him. He had prepared elaborate maps of the countries which he had explored; and, in common with many others, I inspected them with great interest, as they exhibited a clear view of the river system of the interior, with the course for a considerable distance of the Chobe and the Zambezi. We also listened with delight to the Doctor's graphic description of his wonderful adventures.

The *fourth* and the longest journey of Dr. Livingstone, from Cape Town to the Zambezi, and thence right across the vast continent to Loanda, in the Portuguese colony of Angola, commenced on the 8th of June, 1852. Perhaps that journey

would never have been undertaken had not an unforeseen event occurred just then to deprive him of his home. Whilst he was travelling slowly through the Cape Colony the emigrant Boers attacked the chief Sechele, and destroyed the mission station at Kolobeng. The missionary was then free from any regular pastoral charge, the door was closed against him in that quarter, and he felt at liberty to pursue his grand scheme of opening a path from the interior to the sea-coasts for Christianity and for commerce. He reached Linyanti on the 23rd of May, 1853, made an experimental journey up the river Lecambye (another name for the upper part of the Zambezi), as far as its junction with the Leeba, in latitude $14^{\circ} 11'$ south, and then returned to Linyanti. After some time spent in making arrangements for his journey, he left Linyanti on the 11th of November, with a party of twenty-seven natives, intending, if possible, to reach the western coast.

We cannot describe in detail the particulars of the canoe voyage up the Leeambye, through the fertile valley of the Barotse, which "is as capable of supporting millions of inhabitants as it is of its thousands. The river abounds with hippopotami and alligators." Not far from Makondo Dr. Livingstone left his canoe, and journeyed on oxback through a country like the preceding, a succession of park-like scenery and open lawns. The territory of the Makololo was now left behind, and the traveller entered the Balond country, which is of great extent, and is governed by a powerful chief named Matiamvo, whose vassals are said to border upon the Portuguese possessions on both sides of the African continent. The Balonda are real negroes, every village has its idols near to it; in this, and in other respects, widely differing from the Kaffir and Bechuana tribes. Human sacrifices are not uncommon, and superstition increases and is more bloody as the traveller advances farther north. In this journey Dr. Livingstone suffered much from the scarcity of food and from incessant attacks of fever, which the rainy season rendered more trying than it would otherwise have been. The forests

became more dense as he advanced, but happily without thorns, so that travelling was more easy than in some other parts.

Beyond the Leeba, a plain of twenty miles in extent had to be crossed, covered with water ankle-deep, while to the left were the plains of Lobale, still more extensive and more deeply-flooded. A little farther to the north, in $11\frac{1}{2}^{\circ}$ south latitude, is the watershed between the rivers which flow south and those which flow north. One stream, the Lotembroa, between Lake Dilolo and the Kasyc river, was found to send forth two small branches which flow in opposite directions,—a novelty in physical geography. On the 30th of March, 1854, the party began to descend from the highlands towards the western coast of the great continent, when they found the country indented by deep and narrow valleys. On reaching the river Quango, 150 yards wide, and very deep, they found some difficulty in crossing. At length they got ferried over, and the Doctor found himself in the territory of Bangala, among the Cassanges, who are subjects of the Portuguese Government, and happily all his difficulties with the border tribes were over. On the 13th of May he arrived at Loanda, the capital of Angola, where he was received with great kindness by the Portuguese authorities, and the population generally, who paid every needful attention to the great traveller and his attendants.

Having rested for a while, and carefully examined the Portuguese colony of Angola, with a degree of courage and perseverance never surpassed in African exploration, Dr. Livingstone and his faithful Makololos recrossed the vast continent, suffering even greater dangers and privations than they had previously experienced. The return journey commenced on the 20th of September, 1854; and after twelve months of incessant exertion they reached Linyanti in September, 1855. This being the home of the Makololos, and a place where the Doctor was well known and highly esteemed, the travellers were received with joy, kindly treated, and well fed during their stay. On the 3rd of November our courageous adventurer, accompanied

by the chief Sekeletu and 114 men, left Linyanti for the eastern coast, and commenced what may be with propriety called his *fifth* great journey of discovery. Following the track of the Zambezi, he turned aside to view the Victoria Falls, where the river is 1000 yards broad, and where, after becoming narrower, the large body of water falls down into a deep rent in the rock a distance of 100 yards, and sends up a cloud of vapour which can be seen six miles off. Here the chief Sekeletu returned to Linyanti, and the Doctor and his men, leaving the river on the 20th, and cutting across the country, on the 3rd of February, 1856, arrived at the Portuguese settlement of Tete, on the lower section of the Zambezi, where they were kindly received by the commandant.

Here Dr. Livingstone left most of his men, and on the 22nd of April proceeded down the Zambezi to Sena, which he reached on the 27th. On approaching the delta, he was attacked with fever; but he pressed forward, and on the 20th of May, within a few days of four years since he left Cape Town, he reached Quilimane on the eastern coast. After waiting for a vessel at the place last named, on the 12th of July he embarked on board H.M. brig *Frolic*, which had been sent from the Cape to meet him, and on the 12th of August reached the Mauritius. Leaving that port, he proceeded home by way of the Red Sea and Egypt, and arrived in England on the 12th of December, 1856, having accomplished some of the most remarkable journeys that were ever performed by any African travellers in ancient or modern times.

In the early part of the year 1858, Dr. Livingstone left his native land once more, and entered upon his *sixth* great journey of exploration, at the head of the Zambezi expedition. He arrived at the Cape of Good Hope, where the present writer was then residing, in the month of April; and on Monday, the 26th, the renowned traveller was invited to a public meeting in the Commercial Exchange, Cape Town, over which His Excellency the Governor, Sir George Grey, presided, to receive such honours as we as British colonists could bestow. A bank

cheque for 800 guineas in a silver box, with an appropriate inscription, was presented to the worthy Doctor by His Excellency in the name of the Cape Colonists, who had generously subscribed for the amount, as a testimonial of respect, and to assist him in his further explorations. Some excellent speeches were delivered by the Governor, Dr. Livingstone, Mr. Moffat (who had come to the Cape to meet his son-in-law), and others; and in the evening we were honoured with an invitation from the Governor to me, the Doctor and Mrs. Livingstone, Mr. and Mrs. Moffat, and other friends at Government House, where we spent two or three hours in pleasant conversation on the present condition and future prospects of Africa, our distinguished host, Sir George Grey, adding much to our enjoyment by his affable manner and generous hospitality, and by exhibiting for our inspection some of his choice books and curiosities.

On the following day the Zambezi expedition left the Cape, followed by the prayers and best wishes of Christian people of all denominations. On this occasion Dr. Livingstone appeared amongst us, not in the garb of a humble missionary, as formerly; but as H.B.M. Consul for Central Africa, with cap and coat ornamented with gold lace and bright buttons; and we confess to a feeling of regret that he should have thus *lowered* himself, by changing his sacred for a secular position. Mrs. Livingstone remained at the Cape for a long time whilst her husband was exploring the interior, and during her residence at Mowbray she frequently attended our chapel and shared in our sympathy and prayers.

Dr. Livingstone hastened up the Zambezi to Tete, where he had left his faithful Makololos, under the promise of returning to lead them back to their own country in the interior. The survivors (for, alas! many of them had died) were delighted to see him, and after performing various voyages up the Shire, and exploring the lakes Shirwa and N'yassa, he fulfilled his promise by proceeding with his followers to Linyanti, where he arrived in safety in the month of August, 1862. Returning to

the east coast in November, the Doctor welcomed to the country the ill-fated Universities' Mission, under the lamented Bishop Mackenzie, and having escorted its members to Mago-meio, then station on the highlands, returned to his work of exploring the Zambezi and its tributaries. The heaviest trial of the great traveller now occurred: the deadly fever which first carried off the English bishop, when on an expedition down the Shire, and in the same malarious district wrecked his mission, fearfully tested the Doctor's own party, and finally carried off his own dear wife, two short months after she had joined him at the mouth of the Zambezi.

After two years of not very successful exploration the Zambezi expedition was recalled by the Home Government; and Dr. Livingstone left Zanzibar towards the close of April, 1864, for Bombay, on his way to England, where he arrived in safety after an adventurous passage. Nothing daunted by previous disappointment, suffering, and bereavement, the great traveller soon embarked again for Zanzibar, on the east coast of Africa, at his own expense and on his own responsibility; and in the month of April, 1866, entered upon his *seventh* and last great journey of exploration in the interior of Africa. On this occasion he discovered other great lakes and rivers, which may prove very important in the future; but having been deserted by most of his men, and left without a supply of necessary stores, he was unable to advance, and became lost to the civilized world for two or three years. At length different parties were sent out to search for him, and he was ultimately found and relieved by the enterprising Stanley at Ujiji, on the shore of the great lake Tanganyika, on the 10th of November, 1871. The feelings of the lonely traveller may be better imagined than described, on being once more favoured to look upon the face of a white man, and to hear what had been passing in Europe during the long period of his exile.

On the return of Stanley to the coast, Dr. Livingstone continued his researches during the following year, being unwilling to return to England till he had finished the explorations and

solved the geographical problems on which he had set his heart. In the order of Divine Providence, however, he was called to rest from his labours before he had fully accomplished his self-appointed task. Although relieved for a time by the welcome visit of Stanley, his supply of stores and necessary comforts again failed, and he was reduced to great straits. At length he became fairly worn down with fatigue and sickness, and after having been carried on a litter for several miles by his faithful attendants, they built a temporary hut for his accommodation on the banks of the Miliamo, in which he peacefully expired on the 1st of May, 1873. His remains were brought to England by his faithful companions, Chouma, Susi, and Jacob Wainwright; and he was interred in Westminster Abbey amongst the great and the good of past ages,—an honour of which he was in every respect worthy.

STANLEY AND CAMERON.

The name of Henry M. Stanley, the enterprising "Travelling Correspondent of the *New York Herald*," will ever rank next to that of the lamented Dr. Livingstone as an African explorer, not only because he found and relieved the Doctor under peculiar circumstances, as already mentioned, but because of his undaunted courage and indomitable perseverance, and the real value of his subsequent discoveries. After Stanley's return from finding Livingstone he appears to have been utterly unable to check the African exploration fever which had seized him. He manifested the restlessness of one who was evidently born a traveller; and no sooner did the proprietors of the *Daily Telegraph* and the *New York Herald* propose jointly to commission him to head an expedition to prosecute further exploration in the interior of Africa, with a view to solve the geographical questions still involved in mystery, than he leaped eagerly to the work.

Having gone out to the eastern coast and organized his expedition, Stanley and his party started from the port of Bagamoyo on the mainland, about twenty miles south of

Zanzibar. The baggage, including the sections of a portable boat called the *Lady Alice*, weighed eight tons, and had to be carried by porters. The members of the expedition, all told, including men, women and children, porters, chiefs, and guards (the latter being armed with Schneider rifles), were 356. There were also three Englishmen in the company: Frederick Baker, Edward Pocock and his brother Frank, who subsequently displayed a fine religious spirit in the dreadful trials that awaited them.

After twenty-five days' march from Bagomoyo the expedition reached Mpwapwa, 230 miles west of that port. Here it was found that fifty of the number who had started had deserted, carrying with them their advance of pay, and many of them their guns also. Before leaving Mpwapwa several others were discharged, as having proved physically unfit for the heavy work required of them. By Christmas food had run short, and Stanley had not tasted meat for ten days. On the 10th of January, 1875, the expedition was completely starved out, and travelled forward very feebly, hoping to meet with provisions. Turning north, they reached Chiwyu, 400 miles from the ocean, and 5400 feet above the level of the sea. Here Edward Pocock died of typhus fever; and after burying him under a tree, the weakened and dispirited expedition moved on. They soon afterwards struck the river Shimeeyn, as broad as the Thames at London Bridge. This noble stream was found, on examination, to empty itself into Lake Victoria N'yanza at its southern extremity. The Victoria N'yanza empties itself, at its northern extremity, through the Victoria Nile into the Albert N'yanza, which directly feeds the great mysterious river itself. Thus at last was the grand discovery made, which had perplexed the minds of men for ages,—one of the sources of the Nile, in the head streams of the Shimeeyn, 5400 feet above the level of the sea.

On the 20th of January the expedition entered the Ituru territory, where they had much trouble with a notorious witch-doctor and other turbulent natives, who stirred up the people

to deeds of violence against the strangers. By this time Stanley's party had become much weakened by deaths and desertions. Twenty men had died, and eighty-nine had deserted since they left the coast, whilst many of those who remained were enfeebled by sickness. In this unprepared state, the expedition was attacked by a numerous and powerful band of armed savages, and were obliged to fight for their lives. It was not until a loss had been sustained of twenty-four killed, and four wounded, that it was possible to get clear from the murderous Wanyaturu. Proceeding northwards, they travelled through a country the inhabitants of which were less inhospitable, and on the 28th of February the great lake Victoria N'yanza presented itself to their view,—a vast sheet of water, or an inland sea, with an area of 21,500 square miles, at an elevation of 4168 feet above the sea-level. "What a lake! nearly three times the size of Wales, lifted 600 feet higher than the summit of Snowdon, and environed with everlasting hills of granite!"

After a halt of nine days, to recruit and prepare for new adventures, the *Lady Alice* was fitted out and launched on this central inland sea, on which an English boat had never floated before. The eastern side of the lake was first examined, and evident signs of amazing fertility appeared on every hand. The expedition then steered for the extreme northern point, and examined the Napoleon Channel and Ripon Falls, through and over which the waters of the lake pour into the bed of the Victoria Nile, and thence into the Albert N'yanza, and thence through the Nile proper, it is believed, into the Mediterranean Sea. At this point of the voyage a squadron of six beautiful canoes, crowded with natives, was seen rounding a neighbouring headland, and fears were entertained of a piratical attack upon the strangers; but nothing could have been more propitious. They came from Metesa, the king of Uganda, the most powerful monarch of Equatorial Africa, with words of kindly greeting. The young chieftain in command sprang on board the *Lady Alice*, and, kneeling before Stanley, said, "The

Kabaka sends me with many salaams to you. He is in great hopes that you will visit him, and has encamped at Usavara, that he may be near the lake when you come," etc.

The account which Stanley gives of King Metesa, and his conversion from Mohammedanism to a semi-belief in the truth of Christianity, has some points of great interest ; but, on the whole, is somewhat mystified. The traveller had need of the sable monarch's aid in the further exploration of the Victoria N'yanza, and obtained it to some extent, but eventually it proved of little avail. When the Uganda people got beyond the limits of their own kingdom and waters, they grew timid in the face of outer barbarians, and left their illustrious visitor to make his way alone. During his progress down the west side of the lake to Kagehi, where the major part of the expedition had been left, when Metesa's canoes had forsaken them, the crew of the *Lady Alice*, being hard pressed for want of food, landed on an island called Bumbich, where, instead of obtaining relief, they were fiercely attacked by the natives, and had a narrow escape from destruction. It was the subsequent punishment by Stanley of the people of Bumbich which excited so much comment and criticism in Europe, on the merits of which opinions will differ.

After an absence of fifty-seven days spent in exploring the Victoria N'yanza, the *Lady Alice* returned to the camp on the southern shore at Kagehi, her appearance having been despaired of by the bulk of the expedition left at that place. The joy with which Stanley and his party were welcomed was soon dashed with sorrow. One of the first sights to be seen was the grave of Frederick Baker, near the margin of the lake, this brave young man having sunk under the disease from which he had been suffering, during the absence of the exploring party. The circumnavigation of the Victoria N'yanza had, however, been completed, and there was no longer any room for question as to its extent, altitude, affluents, effluents, and configuration.

With the aid of a large escort, consisting of nearly 2,000 men, supplied by King Metesa, Stanley and his party next

attempted to reach and explore the lake of Muta N'zigé, lying about a hundred miles due west of Victoria N'yanza; but when near the end of their journey the escort mutinied and returned to Uganda. Being thus foiled in his object, Stanley now turned his attention to the fuller exploration and circumnavigation of Lake Tanganyika, which he and Livingstone and Cameron had, on former occasions, only partially surveyed. On the 27th of May, 1876, Ujiji, on the shore of Tanganyika, was safely reached. Here old friends were met with, who were ready to aid the traveller to the utmost of their power, but it was nevertheless a place of sad memories. Livingstone was gone, and the very house in which the two travellers had dwelt together in 1871 had disappeared, and the place where it stood was marked by a heap of ashes and ruins.

Stanley and his party succeeded in circumnavigating the Tanganyika, and found it to be a lake little inferior to Victoria N'yanza, studded with numerous lovely islands, and with shores both fertile and populous. In some places, however, the country had been desolated by war and commotion,—the invariable accessories of the accursed slave trade. On landing at the large village of KIWÉSA, they came upon the decomposed body of a poor old negro with a broad spear-wound in his back. A few yards farther on they saw other corpses, decapitated and dismembered. When they reached the village itself they found little beyond the charred ruins of it, with domestic utensils and implements of war scattered on every hand, just as they had been abandoned by the terrified natives in their attempt at flight when the place was set on fire.

The expedition now crossed the lake preparatory to their journey westward, with the intention of exploring the Lualaba, and, if possible, pressing their way forward across the dark continent to the Atlantic ocean. About six weeks after leaving Ujiji, on ascending a low ridge, they came in sight of the great river just mentioned, which had attracted the notice of Livingstone and Cameron, and which proved, when traced by Stanley through all its mysterious windings, to be identical with the

Congo, which empties its mighty volume of water into the Atlantic. The narrative of the journey of the intrepid traveller who made this important discovery is one of the marvels of modern times. The river, in its course of 1,150 miles, was found to contain numerous rapids, which rendered its navigation in frail canoes both difficult and dangerous. In descending one of these, on the 3rd of June, 1877, Frank Pocock, Stanley's last surviving European, was drowned; but the great explorer, nothing daunted, pressed on through hostile tribes, and in a few weeks afterwards reached Enbomma, and ultimately Kabinda, a Portuguese settlement on the western coast. When Stanley and the remnant of his party thus reached the abodes of civilized men, they had been wandering in the wilds of Africa for nearly three years, and were reduced by exposure and want of food to a state of extreme destitution. They received great kindness from the Portuguese settlers; and, as soon as they were recruited somewhat, they embarked for the Cape of Good Hope. From thence they proceeded to Zanzibar, and when Stanley had, according to promise, conducted his surviving companions to their homes, he embarked for England, where he arrived in the early part of 1878, and was everywhere received with the honours due to his merits as one of the most successful explorers of modern times.

This brief sketch of recent adventure and discovery in Africa would be incomplete without some account of Lieutenant Cameron, a courageous and enterprising British naval officer, who was despatched from England at the head of a small expedition in 1871, to search for Dr Livingstone, about the same time that Stanley and his party were sent out on the same errand. Having heard that Stanley had found and relieved the Doctor, Cameron felt unwilling to return to Europe without doing something to promote the work of African exploration, which was then occupying so many minds. He therefore resolved to strike right across the continent, and push his way through, if possible, to the western coast, as Livingstone had done before, but taking a somewhat different route. This feat he accom-

plished with slender resources, and in the face of many difficulties, exhibiting a courage and perseverance worthy of the highest commendation. In this journey he was unable, from the hostility of the natives, to pursue the course of the Lualaba and the Congo, so as to prove their identity, but he gathered useful information, which showed the high probability of this being the case, and so prepared the way for the demonstration of the fact by Stanley on a subsequent journey, as already mentioned. On reaching the western coast Lieutenant Cameron returned to England, where he was promoted to the rank of captain, and received other honours to which he was fully entitled by his heroic services in the cause of African discovery.

The vast continent of Africa was no sooner laid open to the view of the civilized world than a spirit of enterprise was awakened in the interests of commerce and Christian missions, which promises ere long to bear good fruit. Every true friend of the African race must devoutly wish and pray that the time may soon come when the light of Divine truth and of Christian civilization may shine forth throughout the length and breadth of the land.

CHAPTER III.

SLAVERY AND THE SLAVE TRADE.

Prevalence of Slavery—Sources of Slavery—Uses of Slaves—Treatment of Slaves—The Slave Trade—Methods of procuring Slaves—The Middle Passage—Slaves in Exile—Abolition of the Slave Trade—Emancipation of Slaves—Work still to be done.

BEFORE we proceed to give a more minute and particular account of Africa as a country, and the manners, habits, and condition of the people by whom it is inhabited, there is one subject which demands our separate and special attention, inasmuch as it has made an impression upon everything which relates to the history, character, and destiny of the African race. We refer to the compound question of Slavery and the Slave Trade,—a question which in years past excited the sympathy of all classes of Christian people, and without the brief discussion of which no work on Africa would be complete, notwithstanding the changes which have happily taken place in modern times, with reference to its various phases.]

PREVALENCE OF SLAVERY.

It may be truly said of Africa that it is “a land of slaves”; and no person acquainted with the state of society in that unhappy country will doubt the truth of this startling declaration. On this painful subject the present writer received his own impressions from personal observations on the spot, during a lengthened residence among the people; but it appears desirable on this occasion to cite the testimony of others also, that in the mouth of two or three witnesses every word may be

verified. Every traveller who has visited the western coast of Africa, or passed through any part of the interior, testifies to the general prevalence of slavery. When he appeared before the West African Committee of the House of Commons to give evidence on the subject, Colonel Nicholls said : " I know no other characters in Africa than those of master and slave." And Mr. M'Queen, on a similar occasion, said : " Slavery and the slave trade form the general law of Africa. These two evils reign acknowledged, sanctioned, known, recognised, and submitted to, by her population of every rank and degree, throughout all her extended borders." According to the computation of Park, three-fourths of the entire population are in a state of bondage. In his first journey to Kano, Captain Clapperton, estimating its inhabitants at 40,000, records his opinion that at least one-half of the population were slaves. At a subsequent visit to the same place, however, he ascertained that his first impression had been too favourable, for he was now informed that there were thirty slaves for every free man ! The same traveller incidentally mentions a village in the neighbourhood of Sackatoo, where only one in seventy of the inhabitants were free. As illustrative of the number of slaves owned by some of the native chiefs, and the manner in which they were employed, Major Denham states that the Sultan of Bornou had, at one time, in his service " 30,000 armed slaves as native soldiers."

The testimonies here given as to the prevalence of slavery in the interior of Africa have reference chiefly, if not exclusively, to Mohammedan states. Now, when we remember the fact that, according to the laws of the Koran, a Moslem may enslave a Kaffir or unbeliever, but cannot hold in bondage one of his own faith, we are led to infer that in those districts which are purely Pagan, slavery must be still more predominant. This inference is fully borne out by a careful examination of the facts of the case. According to the testimony of Clapperton, the whole lower-class population of Yoruba may be considered in a state of slavery, either to the king or to his caboceers. And it is said that in Ashanti, Fanti, and Dahomi,

in addition to the large numbers kept in bondage by the respective kings, each caboceer, or nobleman, possesses thousands of slaves, whilst the inferior chiefs and captains, or head-men, own proportionate numbers. It is therefore highly probable that the estimate of Park is much too low if applied to Western Africa as a whole ; and that there are considerably more than three-fourths of the entire population in a state of bondage.

SOURCES OF SLAVERY.

Let us now glance at the means by which this gigantic evil is sustained, or the sources whence the slaves are supplied. As slavery is everywhere hereditary, all children born of slave parents are, as a matter of course, doomed to a life of perpetual bondage, and even if the mother only is a slave, her offspring have to share her hard lot. Consequently in Africa, as in all slave countries, slavery, when once established, is kept up and perpetuated in the ordinary course of nature. But there are other sources from which the supply of slaves is maintained, which are deserving of notice. *The principal of these are war, famine, insolvency, and crime.*

When the nations or native tribes of Africa go to war with each other, even on political grounds, the victors invariably reduce the vanquished to a state of slavery, even if they have been free before. This practice has prevailed both in ancient and modern times in other lands ; but in Africa we have the appalling spectacle exhibited to our view of wars waged for the avowed purpose of supplying the demand for slaves created by a foreign slave trade, to the enormities of which we shall have to refer hereafter.

In this land of darkness people previously in a state of freedom are sometimes reduced to slavery by famine. In a country where the soil is remarkably fertile, and the common necessities of life are generally abundant, being produced with comparatively little labour, it may appear strange to some that famine should ever be known. It must be remembered, however, that the seasons favourable for cultivation are sometimes

very irregular, and that the natives are proverbial for their improvidence and recklessness as to the future, consequently when the crop fails, through drought or otherwise, the common people are reduced to great straits, and are sometimes induced to sell their children as slaves to procure food to eat. Park gives an affecting instance of this kind, which occurred at a native town where he sojourned for a short time, after he had left the Gambia, on his way to the Niger. He says. "The scarcity of provisions was felt at this time most severely by the poor people, as the following circumstance most plainly convinced me. Every evening during my stay, I observed five or six women come to the *mansa's* house, and receive each of them a quantity of corn. As I knew how valuable this article was at that juncture, I inquired of the *mansa* whether he maintained these poor women from pure bounty, or expected a return when the harvest should be gathered in. 'Observe that boy,' said he, pointing to a fine child about five years of age; 'his mother has sold him to me for forty days' provisions. I have bought another boy in the same manner.' I could not get this melancholy subject out my mind, and the next night, when the women returned for their allowance, I desired the boy to point out to me his mother, which he did. She was much emaciated, and when she received her corn, she came and talked to her son with as much cheerfulness as though he had been still under her care."

Another common source of African slavery is insolvency. A negro trader contracts debts on account of some mercantile speculation, either by purchasing from his neighbours such articles as are likely to sell in a distant market, or by obtaining goods from the European merchants on the coast, with the promise of making payment at a given time. If he succeeds in his speculation, he gains a large profit; but if he fails, all his remaining property, and his person, his family, and services, are forfeited and placed at the disposal of another; for, in some parts of Africa, not only the effects of the insolvent, but even the insolvent himself, and his children, are sold to satisfy

the demands of his creditors. There is, moreover, a modified kind of slavery which exists on the western coast under the name of "pawns," which, we regret to say, has, to a considerable extent, been sanctioned by British merchants in their transactions with the natives. This subject has at length attracted the notice of the English Government, who have decided that the system is totally at variance with the spirit and intention of the Acts of Parliament abolishing slavery and the slave trade throughout the British dominions. To show the identity of the "pawn system" with the spirit of slavery, we need only remark that, in the investigations which were made on the subject before a Parliamentary Committee, one witness said, "A pawn is a man who runs into debt, and who, in order to discharge the debt, pawns himself until he redeems himself." Another described pawns as persons who had "sold themselves into bondage, from which they can only be emancipated by pecuniary payments; and if not so emancipated, they must live and die in servitude." This witness acknowledged that he had "known both slaves and pawns sold at public auction."

In addition to the means already mentioned, the natives of Africa who are born free are liable to lose their freedom by the commission of crime. Almost every kind of offence,—as theft, witchcraft, adultery, murder, etc.,—when proved before the chief in a grand *paluwer*, is punished by the sentence of perpetual bondage. Sometimes, however, the criminal is allowed to redeem himself by offering to the king or chief, or the offended party, a certain amount of property, or a number of other slaves.

USES OF SLAVES.

The enormous extent to which man holds his brother man in bondage in Africa, regarding him as *bond-fide* property, will still more fully appear if we consider the various uses to which slaves are applied in that degraded country. In many places slaves are the principal articles of barter, and are regarded in

the light of "current money with the merchant." Many kinds of merchandise can be purchased with slaves and with nothing else, other articles of produce being positively refused. A poor negro, who had passed through the hands of several masters on his way to the coast, related in all simplicity how he was first sold for a single hoe, then for some salt, and then again for some cloth, when he finally passed into the hands of a European merchant. Major Denham states that "the Sultan of Sackatoo received tribute from his dependent states chiefly in slaves."

In times of war (which, alas ! are so frequent in Africa) slaves are often employed as common soldiers ; and, when the country remains in a comparatively quiet and settled state, slaves are the artizans and agriculturists. Hired servants of free condition, and persons voluntarily working for pay, are unknown in most places, every free man possessing his establishment of domestic slaves. Slaves are also employed in personal attendance on their owners, and in the performance of various household duties ; but in every relation they are regarded as so much property. It is quite common to hear an African of consequence summing up his wealth as consisting in "gold, slaves, herds and horses." Slaves are also the marriage bonus with which an African gentleman purchases his wives ; and they are frequently the only inheritance which he leaves his children.

Such are some of the uses to which African slavery is applied by the few who are happily free in their own country. Whilst the poor slaves are employed as domestic servants, their condition is comparatively favourable, but when they are set apart as offerings to demons, or to be sent to distant lands, their lot is truly deplorable. In some parts of Africa tens of thousands of poor slaves are collected to be offered up as human sacrifices in the performance of their bloody superstitious rites on the death of chiefs and otherwise ; and millions more have been dragged away from the land of their birth, and doomed to wear out their lives in hopeless bondage for the benefit of others, as we shall have to relate more particularly further on. In the

meantime we may briefly glance at another phase of the subject which is worthy of consideration.

TREATMENT OF SLAVES.

The apologists of negro slavery have frequently expatiated on real or supposed instances of kind treatment on the part of slave owners ; and we are free to admit that, in the course of our travels in foreign lands where slavery is common, we have met with such cases. Even in Africa itself there is a marked difference between the condition of domestic slaves—*i.e.*, those who are born and brought up in the families of their masters—and those who are taken in war or purchased from strangers in the ordinary way of business. It is a general rule or usage not to sell or otherwise dispose of the former, unless it be as a punishment for some fault committed ; but the latter are regarded as so much stock on hand for the purpose of barter. Domestic slaves are, moreover, usually employed in light work about the house ; and, when well conducted, they are often treated with considerable kindness, and even with confidence, being sometimes advanced to positions of responsibility and honour, as was Joseph in Egypt.

But in its mildest form slavery is *slavery* ; and wherever it exists, and under whatever circumstances, it exhibits the same moral deformity, and ought to be viewed with detestation and condemned with boldness by every one who bears the Christian name. However mildly treated, it must be remembered that the poor slave has no real property in himself, nor in anything which he may be said to possess. His goods, his wife, his children, his body, bones, flesh, blood and sinews, are not his own. They belong to his master, and are entirely at his disposal. He lives and breathes and works, not for himself, but for the pleasure and profit of a fellow-mortal, and is liable to the most cruel and unkind treatment at the whim and caprice of his owner.

But, whilst domestic slaves in Africa are generally exempt from harsh and cruel treatment, it is otherwise with those who

are literally held as merchandise for the purpose of traffic. These are not only torn away from everything which is dear to them on earth—separated from home, parents, brothers, sisters, and friends—but they are frequently confined in chains, flogged, and driven from place to place as sheep for the market. Listen to the sorrowful words of one who had himself tasted of the bitter cup of bondage. Speaking of a certain stage in the painful march down to the coast, he says: “When we came to that place I was quite faint, for I had been without food some time. I began to weep, and fell to the ground. My master was angry, and lifted his hand and knocked me about the head, saying he would kill me and eat me. I thought then all was over. I expected that the dagger would be driven into my bowels every moment.” This is but a faint specimen of what frequently occurs. In that land of darkness, cruelty, and blood, a master may take away the life of his slave with impunity; and, what is still worse, in some places the female portion of the population are commonly and systematically let out on hire for the purpose of prostitution, and are liable to the grossest abuses to which their savage and unfeeling masters can subject them. We have witnessed instances of the cruel treatment of slaves, both at their original home in Africa and in the lands of their exile, the recital of which would harrow up the feelings of the reader without any good result, but we forbear.

THE SLAVE TRADE.

Such is slavery in Africa, its own home, but we have a still darker page to turn over in the history of this gigantic evil. We have to consider the *Slave Trade*, properly so called—the traffic in which Africa was induced to engage with foreign countries for the flesh and blood, the bodies and souls of her own sons and daughters. The story of this dark and wicked business is one of mournful interest; and, so far as it has been written, it appears to our view stained with tears and traced in characters of blood. The evil which it records is, moreover,

one of long standing, and has involved several nations bearing the Christian name in guilty complicity, shame, and dishonour.

As early as 1434, soon after the discovery of the country, Antonio Gonzales, a Portuguese captain, landed on the Gold Coast, and carried away with him some negro boys, whom he sold to one or two Moorish families in the south of Spain. This strange act seems to have excited some criticism at the time, but the disgust with which it was regarded by some soon subsided, and from that day it became customary for captains of vessels visiting the coast to carry away a few negroes of both sexes. The patient and cheerful labours of these poor Africans on board the ships which took them away from their native land, and in the families of the persons to whom they were sold, being found valuable, the practice soon grew into a regular traffic, and negroes, instead of being carried away in twos and threes as mere curiosities, soon came to form a part of almost every cargo, in common with other native produce. Henceforth ships no longer visited Africa on voyages of mere discovery, but for valuable cargoes; and the inhabitants of the negro villages along the coast being delighted with the knives, under-boxes, beads, buttons, and other trinkets which they got in exchange for gold, ivory, and slaves, took care to have these articles in readiness for the vessels when they arrived. Thus the slave trade, commenced by the Portuguese, was soon taken up by the Spaniards and people of other nations, who entered with alacrity into the infamous traffic.

Perhaps this strange and iniquitous trade in human beings would never have become very extensive, had not an important event occurred, which gave it a great impetus. This was the discovery of America and the West Indies by the enterprising Columbus, in the year 1493. When the Spaniards first took possession of the islands, they employed the natives, or Indians as they were called, to do all their heavy work—such as cultivating the ground, carrying burdens, and digging for gold. In fact, ere long these Indians became the slaves of the Spanish conquerors; and it was customary, in assigning

lands to a person, to make over to him at the same time all the natives residing upon them, whose labour he claimed as a matter of course.

It soon became evident, however, that these poor, frail, timid, listless aborigines of the West Indies, accustomed only to hunting and fishing for their daily supply of food, were not only indisposed, but totally unfit for continuous and arduous toil. Under the united influence of hard labour, cruel treatment, and contagious diseases, introduced among them by the pale-faced strangers, they melted away in the presence of their oppressors, with a rapidity truly alarming. In a few years after the arrival of the Spaniards tens of thousands had perished. When Albuquerque entered upon his office as Governor of St. Domingo, in 1515, he found that, whereas in 1508 the natives in that island numbered 60,000 they did not, then amount to 14,000; and there appeared nothing in prospect but the ultimate extinction of the entire race of Indians, if the same system of cruelty and oppression should be continued.

Under these circumstances the enterprising but avaricious colonists were led to consider what could be done to meet the emergency. Labourers must be had from some quarter to till the ground, work the mines, and perform other drudgery for the haughty settlers; and the idea was suggested that African negroes would be the best adapted for the purpose. As early as 1503 a few negroes had been carried across the Atlantic; and it had been found not only that one of these could do as much work as four Indians, but that, whilst the aborigines were rapidly wasting away under the enforced toil to which they were subjected, the Africans were thriving wonderfully, and even increasing in number. It was therefore resolved to import negro slaves into the Spanish colonies of the West Indies as rapidly as possible; which was accordingly done, although the process was gradual.

The African slave trade thus inaugurated by the Spaniards was not long left entirely in their hands. At first the Spaniards

had all America and the West Indies to themselves, and as it was in these countries that African labourers were most in demand, the Spaniards alone possessed large numbers of negro slaves. But other nations soon came to have colonies in the New World also, and as negro labour was found to be of great importance in the founding of new settlements, and in agricultural work generally, other nations came to participate in the guilt of the new traffic in human beings. The first recognition of the slave trade by the English Government was in 1562, in the reign of Queen Elizabeth, when an Act was passed legalizing the purchase of negroes. This was to meet the demand anticipated by the planting of the first British colony on the continent of America. But these early efforts at colonisation being unsuccessful, it was not till 1616 that the first negro slaves were imported into Virginia, and these were brought over, not by an English ship, but in a Dutch vessel which touched there when on her way from Africa to the Spanish colonies in the West Indies with a cargo of slaves. After this, however, the English were no longer indebted to foreign ships for this kind of service; but, seeing the large profits which were to be realized by the horrid traffic, they entered into it with a zeal and earnestness worthy of a better cause; and thenceforth it was conducted on a scale and in a manner appalling to contemplate.

The French, Dutch, and other European nations soon became involved in the African slave trade; those who had colonies to supply the demand there, and those who had none, to make money by helping to supply the demands of planters belonging to other countries. Before the middle of the seventeenth century the slave trade was in full vigour, and almost all Europe was implicated in buying and selling negroes. It is stated by Macpherson, in his "*History of Commerce*," that "the number of Africans shipped in 1768, by all nations, for America and the West Indies, was estimated at 97,000; that of those the British shipping took 60,000, the French 23,000—the remainder being divided in small portions among the ships of

other nations, the Portuguese at that time only taking 1,700 " In succeeding years the slave trade became still more extensive, and it has been estimated that in the course of a single century no fewer than 2,130,000 negroes were dragged away from their native land, and transported to the British West Indies alone, independent of the vast numbers enslaved by other nations. As far back as 1732, Liverpool, in one year, procured and carried over 22,720 slaves, the net profits being estimated at £214,617 and it is believed that Bristol was not a whit behind her sister seaport in her interest in this infamous traffic.

METHODS OF PROCURING SLAVES.

The effects produced in Africa itself, by this wholesale traffic in her own children, may be more readily imagined than described. It stamped with a tenfold curse that system of slavery which had previously existed for centuries in that benighted land. The demand for slaves soon became so great, and the prices offered by captains of slave ships in red cloth, knives, looking-glasses, beads, rum, and tobacco, so tempting, that all kinds of means were adopted by the petty kings, chiefs, and caboceers to procure the required number of victims. Domestic slaves, who had hitherto been a privileged class, were now frequently sold and sent off for the most trifling offence, or without any offence at all when the demand was unusually pressing. Petty wars were waged for the express purpose of seizing and dragging into hopeless bondage young negroes of both sexes likely for the market, old people and infants being frequently put to death as not available for the purpose. Wicked men were constantly prowling about with a view to kidnap and carry off all who came within their reach; and it was not an unusual circumstance for a friend or brother, a sister, or a child, to fall into the hands of "the man-stealer," who thus stood related to his hapless victims by the tenderest ties of nature. The strife and enmity, and earnest desire to enslave each other for the sake of paltry gain, which was manifested by the sable' sons and daughters of Ham, as the

result of the foreign slave trade, was not confined to the coast, but extended far away into the interior of the vast continent. In this way Central Africa came to be the "great mother" of the slaves required for exportation; and the negro villages on the coast, under the control of petty interested chiefs, were converted into so many "nurseries" or warehouses, where the slaves were kept in the infamous *barracoons* till the ships of the white men came to carry them across the Atlantic.

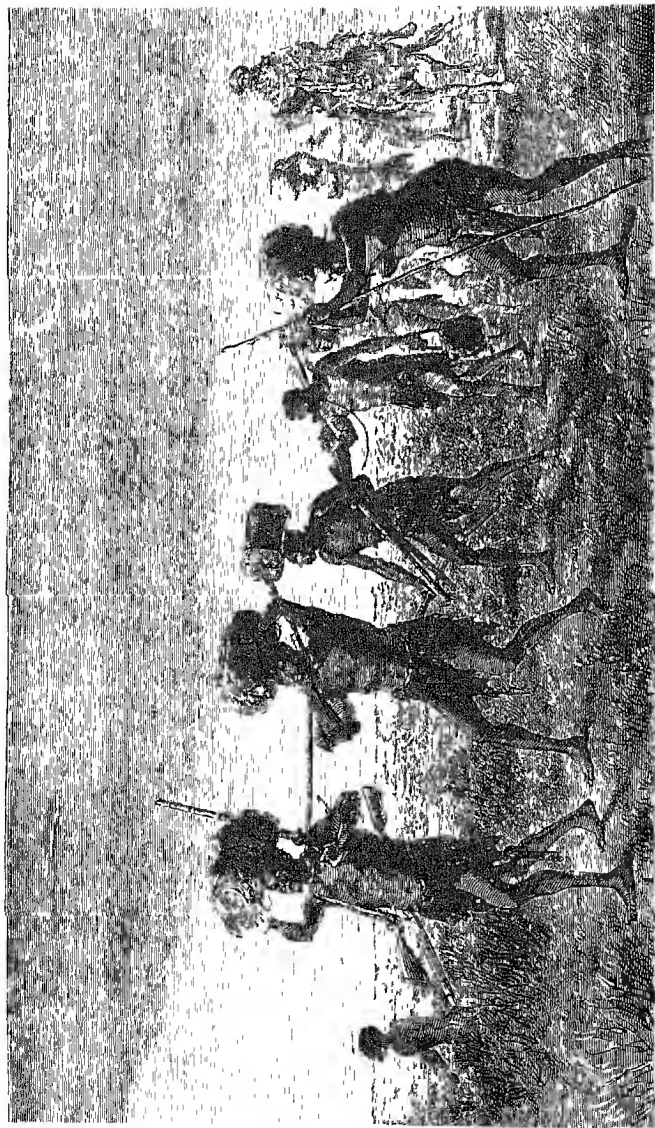
The accounts we have heard from the lips of poor captured negroes of the sufferings they endured when seized by the merciless man-stealer, and on their long and dreary march down to the coast, were truly heartrending. The mode of proceeding adopted by a regular slave-hunting party, in anticipation of the arrival of a slave ship, appears to have been generally as follows:—The European, or half-caste agent (generally a Portuguese), in charge of the *depôt*, would muster his gang of desperadoes, consisting of the wildest and most savage natives to be found in the country. These being well armed, and provisioned with an ample supply of rice and rum for several days or weeks, would set out on a lengthened tour into the interior. Having fixed upon a peaceful village to be attacked during the night, they would skulk in the adjacent woods till the appointed hour, and then, on a signal being given by the captain of the expedition, they would pounce upon the place, set fire to the huts, and capture the hapless natives when attempting to escape. Helpless infants, old people unfit for slaves, and those who offered violent resistance, were frequently put to death at once; whilst the young men and women and boys and girls who fell into their hands were closely pinioned, and with their heads made fast in forked sticks, or tied to the slave-chain, they were driven to the coast as cattle to the market.

THE MIDDLE PASSAGE.

When the slave trade became fully organized, means were adopted by European merchants to secure greater constancy

and regularity in the supply of negroes for the West India market, and to have them transported across the Atlantic as quickly as possible. At first the slave vessels only visited the coast of Africa in a casual way, and bargained with the native chiefs and others, at the places where they called, for such slaves or other produce as they happened to have on hand. But this was found to be a dreary and inconvenient mode of doing the business ; and the sickly season frequently came on before the ships were ready to depart, and many of the sailors were cut down by fever. As an improvement in the plan of conducting the traffic, African trading companies were formed, and small European settlements were planted at intervals along the western coast, all the way from Cape Verd to the equator, by English, Dutch, French, and Portuguese mercantile firms. These were called *slave factories*, and agents were appointed in connection with them, whose business it was to negotiate with native traders, stimulate them to activity in their slave-hunting expeditions, and to purchase slaves and other produce, that they might be ready in the barracoons when the ships called to take in their cargoes at the appointed season. Vessels were, moreover, constructed specially for this trade, and fitted with water casks, cooking apparatus, and everything complete ; not forgetting chains, handcuffs and other irons for the refractory.

In many instances the toils and sufferings of the long and weary march from the interior to the coast were scarcely ended, when the word of command was given for the poor negroes to go on board the slave ship riding at anchor in the roads. } Then the miseries of the middle passage commenced, the character and extent of which could only be fully known by those who endured or witnessed them. The first thing was the embarkation, in large canoes prepared for the purpose. As a violent surf generally breaks upon the sandy beach all along the coast, the heavy swell of the sea is sometimes alarming, and this operation is frequently attended with difficulty and danger. We have known many instances of canoes being upset and slaves being drowned in the course of embarkation. These casualties



CHIEFS OF THE INTERIOR TO THE COAST

were regarded as so many losses of valuable property, but very little feeling was manifested for the poor sufferers.

The horrors of the middle passage may be best illustrated by quoting a few sentences from the testimony of an eye-witness. Mr. Falconbridge, a surgeon on board a slaver, writing of a period anterior to the year 1790, makes the following statement.——“The men negroes, on being brought on board ship, are immediately fastened together, two and two, by handcuffs on their wrists, and by irons riveted on their legs. They are frequently stowed so close together as to admit of no other posture than that of lying on their sides. Neither will the height between decks, unless directly under the grating, permit them the indulgence of an erect position, especially where there are platforms, which is generally the case. These platforms are a kind of shelves, about eight or nine feet in breadth, extending from the side of the ship towards the centre. They are placed nearly midway between the decks, at the distance of two or three feet from each deck. Upon these the negroes are stowed in the same manner as they are on the deck beneath. It often happens that those who are placed at a distance from the buckets, in endeavouring to get to them, tumble over their companions, in consequence of their being shackled. These accidents, though unavoidable, are productive of continual quarrels, in which some of them are always bruised.

“In favourable weather the slaves are fed upon deck, but in bad weather their food is given to them below. Numberless quarrels take place among them during their meals, more especially when they are put upon short allowance, which frequently happens. In that case, the weak are obliged to be content with a very scanty portion. Their allowance of water is about half a pint at each meal. Upon the negroes refusing to take their food, I have seen coals of fire, glowing hot, put on a shovel, and placed so near their lips as to scorch and burn them, and this has been accompanied by threats of forcing them to swallow the coals if they any longer persisted in refusing to eat. These means have generally the desired effect.”

Falconbridge then tells us that the negroes are sometimes compelled to dance and sing on board the slave ships, and that if any reluctance is exhibited, the cat-o'-nine-tails is employed to enforce obedience. He goes on to mention the unbounded license given to the officers and crew of the slave ships as regards the women; and speaking of the officers, he says, "they are sometimes guilty of such brutal excesses as disgrace human nature." "But," he continues, "the hardships and inconveniences suffered by the negroes during the passage are scarcely to be enumerated or conceived. They are far more violently affected by sea-sickness than Europeans. It frequently terminates in death, especially among the women."

The same witness, when speaking of other trials which the poor slaves endure in the course of the middle passage, says. "The exclusion of fresh air is another cause of suffering. Most ships have air-ports, but when the sea is rough and the rain heavy, it becomes necessary to shut these, and every other avenue by which air is admitted. The fresh air being thus excluded, the hold of the vessel very soon becomes intolerably hot. The confined air, rendered noxious by the effluvia exhaled from their bodies, and by being repeatedly breathed, soon produces fevers and fluxes, which generally carry off great numbers of them. During the voyages that I made, I was frequently a witness to the fatal effects of this exclusion of fresh air." Then follow many affecting details, at the conclusion of which the writer observes, in reference to a certain voyage: "Circumstances of this kind often happen, and sometimes to a greater degree than what has just been described, particularly when slaves are much crowded—which was not the case at that time, the ship having more than a hundred short of the number she was to have taken in; yet, out of 380, 185 died on the passage,—a proportion seemingly very great, but by no means uncommon. One-half, sometimes two-thirds, and even beyond that, have been known to perish in the course of the passage."

SLAVES IN EXILE.

The sufferings of the poor slaves, thus torn away by tens of thousands from their native land, and huddled together on board small and inconvenient vessels, at the peril of both life and limb, did not terminate with the middle passage, even if they were able to bear up and endure its horrors to the end. The few survivors who reached the scene of their exile were generally landed in a state of great weakness and emaciation. Having been conducted to the yards and sheds prepared for their reception, some attention was paid to their wants by their avaricious owners—on the same principle that cattle are prepared for the market by the thrifty farmer. When the condition of the poor captives was improved somewhat, by the dressing of their wounds, the administration of physic, and a more ample supply of food, they were ready for the market or the auction, and were frequently put up for sale and knocked down to the highest bidder, like sheep or oxen. The lot of a few who were drafted off as domestic servants, to wait upon their masters and mistresses, and to do light work about the “great house,” was comparatively favourable, but the fate of the majority, who were doomed to toil beneath a burning tropical sun in the swampy cane-fields of some of the West India colonies, was hard indeed.

Many pages might be filled with shocking details of cruelty and oppression which came under the personal observation of the present writer during the years that he spent among the poor negroes in the lands of their exile, striving to cheer them under their sufferings and to prepare them for that happy place where “the wicked cease from troubling and the weary are at rest.” Suffice it to say that their labour was frequently very severe, their food coarse and scanty, and their clothing barely sufficient for common decency. As a rule, no regard whatever was paid to their moral and religious welfare, for they appeared, in most instances, to be looked upon as mere animals having

no souls. For any deficiency in the performance of the daily task, or for any other real or imaginary fault, the punishments inflicted by flogging and otherwise were sometimes fearful to contemplate, and still more so to witness, as we have sometimes been obliged to do. In one word, the lives of the poor slaves in America and the West Indies, under the treatment of most owners (for we are free to admit that we met with a few noble exceptions) were a continued scene of wretchedness and misery truly hard to bear; hence the occasional insurrections which broke out, and which for the time involved them in still greater misery and ruin.

Nor let it be supposed that these poor outcasts were void of feeling, or indifferent to the privations and sufferings to which they were exposed in being torn away from their native country, shut up so long in the hold of a slave ship, and doomed to live and labour in a land of strangers for the benefit of others. We have witnessed among them instances of the keenest sensibility, and heard from their lips, with feelings of deep emotion, their own artless stories of what they felt when they first saw the "great salt water," across which they knew full well they were to be taken, and the anguish they experienced when forcibly separated from parents, brothers, sisters, and friends. And we have heard narrations of the most painful interest of severe floggings and other punishments inflicted upon them in the lands of their exile, making life almost unbearable; whilst the speakers would sometimes burst into tears, and thank God that He had enabled them to bear it all, and especially that He had overruled their misfortunes for good in bringing them to a place where they were favoured to hear the good news of salvation. The touching language of the prophet might be truly applied to the African race in their bitter bondage. "This is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison-houses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore" (Isaiah xlii. 22).

ABOLITION OF THE SLAVE TRADE.

Having thus briefly traced the rise, progress, extent, and character of African slavery and the slave trade, we would now direct the attention of the reader to the circumstances which led to the nominal abolition of the accursed traffic by Great Britain, and ultimately to the emancipation of the slaves throughout the British empire, with a few observations on the position of the question at the present time.

As early as the year 1512, when the importation of negroes to the West Indies began to assume the character of a regular trade, Cardinal Ximenes protested earnestly against the thing as a sin against God and man; but such was the cupidity of the parties interested, that his pious remonstrance was disregarded. In the middle of the seventeenth century, the Rev. Morgan Godwyn, an English clergyman, who had himself witnessed the horrors of slavery in the island of Barbadoes, broached the subject of abolition in a volume which he published under the title of "*The Negro and Indian's Advocate*"; and about a century later John Woolman and Anthony Benezet, two members of the Society of Friends in America, exerted themselves nobly in its interests. Woolman travelled far and near among the people of his own persuasion, trying to induce them to relinquish all connection with the traffic in negroes; and Benezet founded a negro school in Philadelphia, whilst at the same time he denounced the slave trade in various publications which he prepared for circulation. So powerful was the effect produced by the united labours of these two philanthropic men, especially in the religious community to which they belonged, that in the year 1754 the "*Friends*" in America came to a resolution declaring "that, to live in ease and plenty by the toil of those whom fraud and violence had put under their power was consistent neither with Christianity nor common justice." This declaration was followed up by the abolition of slave labour among the "*Friends*," the penalty of

keeping a slave being excommunication from the Society. From this time the Society of Friends, as a religious community, distinguished themselves, both in America and England, by their unwearied efforts to ameliorate the condition of the poor negro in every possible way; and the first petition ever presented to the British Parliament on the subject of slavery emanated from them.

A committee of benevolent gentlemen was at length organised in London, which had for its express object the abolition of the African slave trade, and public feeling was aroused to a state of great excitement on the subject. Several talented and powerful writers also appeared on the stage of action as the friends and advocates of the negro race. Amongst these may be mentioned Richard Baxter, Bishop Porteus, James Ramsay, Joseph Wood, George Whitefield, and John Wesley. Some of these honoured gentlemen and ministers were able to speak and write from personal experience, having witnessed the abominations of slavery and the slave trade in America and the West Indies. Mr. Wesley especially took up the subject with characteristic zeal and earnestness. In his masterly tractate entitled "Thoughts on Slavery," he denounced the traffic in human beings as "the sum of all villainies," and placed the question in all its bearings in a most convincing light before the British public. The interest of the venerable founder of Methodism in the oppressed negro race continued unabated to the end of his useful life; and it is an interesting fact that the last letter he ever wrote was addressed to Mr. Wilberforce on the subject a few days before his death, urging the zealous philanthropist to proceed in his "glorious enterprise" of seeking the abolition of the accursed traffic. "Go on," he writes, "in the name of God and in the power of His might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it."

In 1785 the Vice-Chancellor of the University of Cambridge proposed "the slave trade" as the subject of a prize essay. This prize was gained by Mr. Clarkson, then a young man of

twenty-four. The study of the subject, in connection with the preparation of his essay, made such a powerful impression upon the mind of the young student that he was induced from that time to devote all his powers of body and soul to the cause of abolition. He visited every person he could find in and around London who had been in Africa or the West Indies, or in any situation that gave him an insight into the character of the slave trade. He boarded vessels that had been engaged in the traffic, and inspected the wretched holds in which the poor slaves had been confined during their passage across the Atlantic. In one word, he devoted his whole life to waging an implacable war against slavery and the slave trade in all their horrid forms.

The evidence collected by Mr. Clarkson on the subject of the slave trade attracted the attention of Wilberforce, and secured his valuable co-operation. On Sunday, October 21st, 1787, that eminent philanthropist made this striking entry in his journal: "God Almighty has placed before me two great objects,—the suppression of the slave trade, and the reformation of manners." The reformation of manners he did not see fully accomplished, but the suppression of the slave trade he did; and just before he passed away from this world, he was cheered with the delightful intelligence that the royal assent had been given to a Bill entirely abolishing slavery from the British dominions. This was the result of a long and arduous struggle, however; and it required the united and constant efforts of Wilberforce, Clarkson, and Sharp, together with those of others who were associated with them in the powerful confederacy which was organized to carry on the campaign.

For twenty years did this noble band of Christian philanthropists labour before the first great object which they aimed at was fully accomplished. Their modes of operation were various, and no means were neglected to secure the desired result. Reliable information on the extent and abominations of the slave trade was carefully collected and zealously circulated; Parliament was urged by petitions to interpose on behalf

of the poor downtrodden negro race; and all other likely means were employed to interest the public in the important question. For a long time, however, but little impression appeared to be made by these efforts, for, although a few minor measures were adopted, professedly to abate some of the most glaring cruelties of the traffic, for seven years in succession was Mr. Wilberforce's annual motion for its abolition thrown out. Such was the result of the opposition that was organized against the movement, and of the influence exercised by interested parties both in England and in the Colonies. Still the friends of freedom persevered in their noble work, and by the blessing of God their efforts were at length crowned with complete success. The Bill for the total abolition of the British slave trade, on and after the 1st of January, 1808, received the royal assent, and was left to take its course accordingly.

EMANCIPATION OF SLAVES.

Perhaps it may be necessary here to remind the reader of the difference between the slave trade and slavery. By the first we are to understand the traffic in human beings when they are dragged away from their homes and bought and sold, like brute beasts that have no understanding; and by the second is meant that state of bondage and servitude to which they are thereby reduced. The slave trade, so far as England was concerned, was now abolished by law; and it was made criminal for any one henceforth to take away slaves from Africa, or from any other country. But notwithstanding the achievement of this great object, slavery itself continued in the British colonies in all its rigour; and the accounts which were received from time to time of the sufferings of the poor negroes were truly appalling.

The friends of the oppressed negro race, encouraged by the result of their past labours, now reorganized their forces, and commenced a vigorous crusade against slavery itself, as they had previously done against the slave trade. They openly

avowed their intention to agitate without ceasing till slavery should be utterly abolished from the British empire. They nobly kept their word ; but it was not till after another twenty-six years of arduous toil that their object was fully gained. This interval was crowded with the most interesting incidents connected with this philanthropic movement ; but our limited space will only admit of a very brief outline.

As years rolled on, several of the earlier labourers in the cause of emancipation were removed by death ; but their places were supplied by others who were raised up in the order of Divine Providence. The venerable Wilberforce himself felt the influence of age and debility creeping upon him ; and, being less able than formerly to plead the cause of the oppressed, both in and out of parliament, he began to look round for some one who would be able and willing to take his place as the acknowledged leader of the movement. His eye fell upon the late Sir Fowell Buxton, then in the prime of life ; and he solemnly urged him to come to his aid, and to take his place when his strength should fail. After mature deliberation the weighty charge was accepted ; and henceforth the name of Buxton became prominently identified with the struggle for the entire abolition of slavery.

At length the nation rose *en masse*, and demanded of the Government that the slaves should be emancipated. In the year 1831, upwards of five thousand petitions were presented to both Houses of Parliament pleading for this ; and two years subsequently, a Bill was passed by an overwhelming majority, securing the freedom of all the slaves in the British empire, on the 1st of August, 1834, and awarding £20,000,000 sterling to be divided among the proprietors as compensation for the loss they were supposed to sustain by the arrangement. It was stipulated, however, that only the children of six years of age and under were to be fully free at once. Domestic slaves were to serve an "apprenticeship" for four years, and field negroes for six years ; professedly to prepare them for entire freedom. This was a great mistake, as the so-called "apprenticeship"

turned out to be nothing but a modified form of slavery, and was attended with many peculiarly aggravating circumstances. But time passed away, and at the end of four years the slaves were found so well prepared for the boon of freedom, and the apprenticeship system was working so badly for all parties, that the respective local legislatures in the British colonies resolved to remit the remaining two years of servitude to the field negroes, and all were fully emancipated on the 1st of August, 1838.

Thus were 800,000 poor slaves delivered from the galling yoke of bondage in the British colonies by the united efforts of Christian philanthropists and missionaries, by means of whose unwearying labours they had been raised to the position of men and brethren. The day of freedom was everywhere observed with solemn religious services and public thanksgiving to Almighty God; and the present writer will never forget with what earnestness the assembled thousands of emancipated slaves in the West Indies sang the praises of Jehovah in His sanctuary, and with what attention they listened to the exhortations and counsels which were addressed to them with reference to their future conduct on the memorable occasion.

WORK STILL TO BE DONE.

After the above brief sketch of the character and early history of the slave trade, its abolition by the British Government, and the emancipation of all the slaves in the British empire, the question may be appropriately asked, "Has the African slave trade, then, ceased to exist? Would to God that we could answer in the affirmative! But, alas! this is not the case. We grieve to say that, although England has washed her hands of the foul stain of being connected with the accursed traffic in human beings, it is still carried on by people of other nations in a manner and to an extent truly appalling."

The efforts made by the British Government to put a final termination to the African slave trade, and to slavery itself

everywhere, are deserving of the highest commendation. By mutual treaties, and diplomatic influence, other nations were induced at an early period to join in a general protest against the nefarious traffic, and even to promise to punish as pirates all who might henceforth be found engaged in it. England has, moreover, spent immense sums of money in well-meant endeavours to prevent this crying evil, in addition to the £20,000,000 granted to the planters as compensation for their alleged losses on the occasion of the glorious emancipation. A large number of armed vessels have been kept for many years past cruising on the coast of Africa at the expense of the British Government, for the express purpose of capturing slavers, liberating the poor victims of oppression, and bringing to justice the incorrigible offenders. It is a grand sight to witness a slave vessel towed into the harbour of Sierra Leone by a British steamer, laden with captured negroes, and the crowds of their fellow-countrymen standing on the shore to welcome their arrival, hoping to meet a parent, brother, sister, or friend—which frequently happens. But notwithstanding the severity of the penalty and the vigilance of the British cruisers, such are the inducements held out in the shape of large profits, that scores of vessels are still employed in carrying on a smuggling trade in slaves. Occasionally these daring adventurers are overtaken and captured, when the slaves are liberated and the vessel seized; but such casualties are regarded with comparative indifference, as the slave dealers consider themselves amply remunerated if one-half of their voyages prove successful.

Of late years, by the united labours of the British Government and Christian missionaries, the slave trade has been driven from the western coast of Africa, its former stronghold; but it has reappeared with new vigour on the eastern side of the great continent; and according to the testimony of Dr. Livingstone and others, it is evident that the populous regions of Central Africa are still being drained of their most promising youth to supply the demand for slaves, especially in Egypt and other parts of the Turkish empire. Thus it appears that there

is still work to be done by the friends of freedom and of the degraded and enslaved African race. Let British Christians of every name address themselves afresh to the noble task of proclaiming "liberty to the captive, and the opening of the prison doors to them that are bound." This may, perhaps, best be done by the propagation of "the glorious Gospel of the blessed God" throughout the length and breadth of the vast continent by the agency of missionary societies. Let no means be neglected for the accomplishment of this grand object. Then will "Ethiopia stretch out her hands unto God," and the beautiful vision of the poet be more fully realized:—

" High on a rock, in solitary state,
Sublimely musing, pale Britannia sat ;
Her awful forehead on her spear reclined,
Her robe and tresses streaming in the wind ;
Chill through her frame foreboding tremours crept !
The mother thought upon her sons, and wept ;

" Shame flushed her noble cheek, her bosom burn'd,
To helpless, hopeless Africa she turn'd ;
She saw her sister in the mourner's face,
And rush'd with tears into her dark embrace ;
' All hail ! ' exclaimed the empress of the sea,
' Thy chains are broken,—*Africa, be free !* ' "

MONTGOMERY.

CHAPTER IV.

NORTHERN AFRICA.

Africa in general—Egypt—Nubia—Abyssinia—The Barbary States—Barca—Tripoli—Fez/an—Tunis—Algiers—Morocco.

IF we spread before us the map of Africa, preparatory to a brief geographical and historical survey of its various sections, we can scarcely fail to be struck with the magnitude and importance of the vast continent. Looking at it as a whole, it presents to our view a peninsula about 4320 miles in length from north to south, and 4140 in breadth from east to west. Its shape is that of an irregular pyramid, at its southern extremity tapering off almost to a point ; so that it has, properly speaking, only three sides. Its western coast, which is by far the most extensive, faces the Atlantic, which separates it from the parallel or corresponding coast of America. To the east, Africa looks out upon the Indian Ocean, with Hindustan and the Eastern Archipelago in the remote distance. From Europe, Africa is separated by the Mediterranean ; and from Asia by the Red Sea and the Suez Canal.

In former times Africa was generally regarded as a country which consisted chiefly of extensive sterile deserts, where the vertical rays of a tropical sun burned up everything approaching to vegetation ; and where a blade of grass, a drop of water, or a living creature was not to be seen. Hence we read and heard of moving sands, tossed by the winds and whirling in ceaseless eddies through the air, frequently surrounding the

traveller, and threatening him and sometimes overwhelming him with instant destruction, when pursuing his weary way through the trackless wilds. That this description will apply correctly enough to some portions of the vast continent, especially towards the north, there can be no doubt, but at the same time it must be remembered that on the coasts generally, and in some parts of the interior, there are millions of square miles of rich and fertile lands, some of which are open and park-like in their appearance; and others covered with extensive forests of valuable timber, where the sound of the woodman's axe has never yet been heard, and which only require the culture of the husbandman to make them produce an ample return for his labour. It is, moreover, an important fact that recent discoveries have brought to light, not only rich and fertile regions in the interior, but also the existence of extensive lakes or inland seas, with gigantic navigable rivers, which seem to point to a bright and glorious future for that long-neglected country.

The superficial area of the African continent has been estimated at 13,450,000 square miles, and the population at 70,000,000; but, of course, in the absence of topographical surveys, and the taking of censuses, these figures can only be regarded as an approximation to the facts of the case. On a continent of such vast dimensions, the climate, soil, scenery, and the character of the inhabitants, vary considerably, which will appear from our observations on the various localities which will pass under review. Most parts of Northern Africa, to which the present chapter is devoted, were known to the ancients, and figure largely in the history of former times. This section of the vast continent comprises Egypt, Nubia, Abyssinia, and the Barbary States, each of which will require a brief notice.

EGYPT.

The land of the Pharaohs, and the scene of so many thrilling incidents of Scripture and general history, must be regarded by every Christian student with feelings of profound interest

Situated in the immediate vicinity of one of the vast sandy deserts to which reference has already been made, and in a region where rain seldom falls, Egypt is entirely dependent on the majestic Nile for its existence and amazing fertility. By the annual overflow of its banks, and the inundation of the whole country, aided by numerous canals, lands are abundantly watered and rendered productive, which would otherwise be sterile and useless. The extent and resources of this portion of Africa must therefore be measured by the course and capacity of the mystic river.

The coast of Egypt runs from east to west, nearly in a straight line, for a distance of about 150 miles, and embraces the two mouths of the Nile, with the base of the delta, the cities and ports of Alexandria, Aboukir, Rosetta, Damietta, and the intervening territory. In ascending the river to Cairo, a distance of ninety miles from the sea, the cultivated tract gradually becomes narrower, and at length tapers almost to a point, and through the whole of Upper Egypt seldom exceeds the breadth of four or five miles. Beyond this space, on the east, the country passes, by almost insensible gradations, into wild wastes and sandy tracts, about a hundred miles in breadth, which stretch from the Nile to the Red Sea. On the west the transition from fertility to barrenness is still more abrupt, as a few miles from the river the sandy desert begins, which in one direction separates Egypt from Barbary, and in the other stretches right away into the distant interior of Northern Africa.

The Delta of the Nile, which comprises the principal portion of Lower Egypt, is the most fertile and populous part of the country. It is studded with towns and villages in every direction, which appear as so many little islands peeping up above the surface of the water at the time of the inundation; but afterwards, when the crops begin to spring up, the scenery is verdant and charming beyond description. The country cannot be called wooded, however, the foliage which embellishes it being chiefly derived from fruit and garden trees of ordinary

size, which are cultivated with great care. When the waters retire, all the ground is covered with mud; then the corn is sown and harrowed in with comparatively little labour, and in the following March there is usually a plentiful harvest. Indeed, some of the land is so fertile, and the climate so favourable to vegetation, that the farmers raise three crops a year. There is no place in the world better furnished with corn, flesh-meat, fish, sugar, fruits, and all sorts of garden vegetables.

Egypt has a long, chequered, and interesting history, into the particulars of which we cannot enter. It has always been famous for its splendid buildings and architectural adornments. In some of the existing cities and towns—as Alexandria, Rosetta, Damietta, Cairo, and others—although the streets are narrow and crooked, many remarkable edifices present themselves to our view; but these are poor and insignificant compared with the erections of former times, as clearly appears from the remains of gigantic pillais, obelisks, temples, and other ruins, which are to be seen on every hand. As we ascend the Nile, through Lower and Middle Egypt, to Cairo, the present capital of the country, we are struck with the evidences of its former splendour and greatness, which everywhere attract our notice; but when we proceed beyond that city, and come in sight of the wonderful pyramids, sphinxes, and other gigantic monuments of antiquity, we are lost in astonishment and surprise,—and more so still when we reach the majestic ruins of ancient Thebes, Karnac, Luxor, and other stupendous ruins on the banks of the Nile in Upper Egypt, especially if we examine them in the light of ancient history.

But, however interesting a country may be in regard to its soil, scenery, and general aspect, the character and condition of its inhabitants will ever be the most attractive to the Christian philanthropist. The population of Egypt has been estimated at 4,900,000, and is very mixed and diversified,—comprising Copts, Arabs, Greeks, Jews, Syrians, Armenians, Albanians, Ethiopians, and Europeans. The forms of religion professed are almost as diversified as the nationalities of the

people, but the most prevalent is Mohammedanism. It is true that a number of Copts, Greeks, and Armenians, as well as the few European residents, call themselves Christians, but their Christianity, like that of the Roman Catholics, is of a very spurious and adulterated character. Hence it is not surprising that travellers should give the most appalling accounts of the civil, social, and moral condition of the inhabitants of Egypt of all classes, whether they profess to be Jews, Mohammedans, or Christians. Living under a government truly despotic, not to say cruel and arbitrary, the people are strangers to civil and religious liberty, and they are described as ignorant, superstitious, and depraved in the extreme. Slavery and the slave trade, moreover, prevail to an alarming extent, although they have been somewhat checked of late years by the intervention of British influence.

Comparatively little has been done as yet by the great missionary societies of Christendom for the elevation and evangelization of the degraded population of Egypt. In the early part of the present century the Wesleyans had a missionary stationed at Alexandria, but the results of his labours being but slender, he was removed to a more promising sphere of labour. The Church of England and the British and Foreign Bible Society have done something for this country from time to time, but with little encouragement. The American United Presbyterians have been most successful in this comparatively uninviting field. They employ seven missionaries and sixty-six lay agents on twenty-two stations, and have gathered 431 members into church fellowship and 1149 scholars into the mission schools. The Khedive has been very liberal to the Presbyterians, having granted them valuable buildings for their schools and full toleration for their worship. The Church of Scotland has also one missionary in Egypt; and Miss Whately has several prosperous Christian schools at Cairo and other places, which have already proved very useful, and which promise in time to become still more fruitful.

NUBIA.

On proceeding southward from the Mediterranean, through Lower, Middle, and Upper Egypt, we come to that part of the great African continent known as Nubia, which next demands a brief description. Nubia, like Egypt, owes its exemption from the character of a complete desert, and its fertility, limited as it is, entirely to the Nile, which winds its way through the land for nearly a thousand miles, without reckoning the long bend round Dongola. That great river, however, diffuses its waters to Nubia in much more limited and scanty proportions. Being everywhere hemmed in by high banks and rocks, it cannot even, without artificial aid, be made to inundate, in general, more than a mile in breadth on one side and scarcely any on the other. The country, therefore, forms a narrow belt of immense length, nearly parallel with the Red Sea in the distance, and with extensive sandy deserts close at hand on both sides, where perpetual sterility predominates.

Notwithstanding these and other disadvantages which might be named, a considerable quantity of land is brought under productive cultivation by means of wheels and other rude machinery employed to raise the waters of the Nile, and to distribute them along their appointed channels to the utmost possible extent. Dhoura, a kind of pulse, is almost the only grain produced in Nubia; though sometimes the people raise an after-crop of barley or lentils. Tobacco, a luxury in universal demand, is also cultivated with success. Sheep are fed on the tracts of land unfit for the growth of grain, but they are by no means numerous. Camels are generally employed as beasts of burden; and horses are kept only by the chiefs or headmen, or for military purposes. The Nubians have scarcely any manufactures which can be called national. The women make coarse woollen and cotton cloth, mats from the leaves of the date tree, and the necessary implements for cooking. Their commerce is, nevertheless, considerable, as the country affords

the only practicable line of communication for caravans between Arabia and Egypt, and far away to Abyssinia and Central Africa. Along these routes, at stated periods, cotton goods, toys, arms, and various articles of European merchandise, are conveyed to distant regions, where they are highly prized by the rude inhabitants, and in return for which gold, ivory, and slaves are brought back in large quantities.

The inhabitants of this narrow but extensive line of territory consist of two leading races. The first are Nubians properly so called, although they are there styled Berbers,—a class of natives of the same race with those who inhabit the mountainous districts of Barbary, and the second are negroes, who inhabit the southern portion of the country. Between these, however, there is a mixed community of Nubians and Arabs, with a separate government of their own, if such it can be called. Indeed, the whole region is divided into small independent states, each town or village having a *melek* or governor of its own, who exercises to the utmost whatever power he may possess, which, according to circumstances or character, is almost absolute sometimes, and at other times held in the utmost contempt. Each individual is armed with a crooked knife, which he is ever ready to employ in deeds of violence; and the character and condition of the population generally is reported by travellers to be fearfully depraved. That Nubia was in former times inhabited by a superior race of people is evident from the magnificent ruins which everywhere abound. Those which exist at Ibsambul, Mahass, El Bellal, and other places, are equal to most of the gigantic ruins of Egypt, and excite the admiration and astonishment of all travellers by whom they are visited.

The only forms of religion known in Nubia are Mohanimedanism, and the spurious types of Christianity already noticed, with a large amount of pagan superstition intermixed in both cases. Little or nothing has been done for the spiritual enlightenment of the people; and, however unpromising it may appear, it is undoubtedly a very needy field of missionary labour.

ABYSSINIA.

Tracing the course of the Nile upwards, through Egypt and Nubia, we come to Azzel, where it separates into two main branches which flow from different and widely distant regions. The one which comes from the westward, known as the White Nile, has been recently ascertained to take its rise amid the lakes and mountains of Central Africa; and the other, which flows from the eastward, bears the name of the Blue Nile, and is known to have its sources in the rugged regions of Abyssinia. Ascending the majestic stream last mentioned, we come to the country of which we may here give a brief description, for, although it extends far away to the eastward, it may be best classified with the other nations of Northern Africa.

Abyssinia is described by geographers as an extensive kingdom of Africa lying between the 7th and 16th degrees of north latitude and the 30th and 40th of east longitude. It is bounded on the east by the Red Sea, on the north by Senaar, and on the west and south by Senaar and Kordofan, together with some barbarous regions of Central Africa little known as yet to Europeans. Its superficial area has been computed to be 770 miles in length by 550 in breadth; but this estimate can only be regarded as an approximation to its real dimensions, as the boundaries of the kingdom have been subject to many changes. Although this country is generally mountainous and rugged in the extreme, extensive tracts of fertile land are to be found in the numerous valleys, which are well watered; and it is altogether less desert and more fruitful than many other regions of Northern Africa. Whilst the lowlands, when carefully cultivated, produce good crops of grain and other provisions for domestic use, the mountain slopes afford rich pasture ground for numerous herds of horned cattle and other stock, so that there is no danger of scarcity of food when ordinary effort and foresight are used by the inhabitants.

The ancients appear to have known nothing of this extensive

region by the name of Abyssinia, or by any other distinctive term; hence they included it, together with the adjacent territories, under the comprehensive and general designation of Ethiopia. That the country was inhabited at an early period by a people who had made considerable advancement in civilization, arts, and science, is evident from the sculptured monuments, temples, tombs, and other ruins, which are found at Axum and in other localities. The place just named appears to have been the ancient capital of the kingdom, but Gondar now enjoys that honour, whilst Massuah, on the Red Sea, is the principal port of entrance for Europeans and others. The towns and villages of Abyssinia are described by travellers as consisting of rude thatched dwellings of a conical shape, and their surroundings as corresponding with everything else pertaining to a semi-civilized and almost barbarous people.

The travellers who have given the most copious and minute accounts of Abyssinia, and the manners and customs of its inhabitants, are Mr. Bruce and Mr. Sale; and, making allowance for some evident exaggerations, the information which they furnish is both interesting and instructive. The gentleman last named describes the country as being divided into three separate and independent states—namely, Tigre, Amhara, and Shoa, the province occupied by the Galla tribe. The inhabitants of these and other petty states, whilst living under their own chiefs and frequently claiming their independence, have generally been tributary, and in some way subject to the reigning monarch. Civil wars have not been infrequent, however, and the country has for generations past been in a very unsettled state, Shoa having recently declared itself a separate and independent kingdom. No satisfactory information has yet been obtained as to the extent of the population of Abyssinia. The account of Alvarez is that it is one of the most populous regions of the globe, but this appears to be an exaggeration. The most recent authorities estimate the number of inhabitants at 4,000,000.

However travellers and historians may differ in their accounts

and opinions of some things relating to the Abyssinians, all agree in representing them to be in a very barbarous condition, judging from their social habits and moral conduct. The slight semblance of civilization which they possess has been derived chiefly from their intercourse with Egypt and Arabia, and is very superficial indeed. Their domestic life is marked by habits more gross and revolting than any that have been witnessed among the most savage tribes of Africa. Some of these are such that the bare report of them shook the confidence and credit of the British people in the statements of Bruce, their countryman, on his return from his extensive travels, and yet subsequent inquiry has proved it to have been in the main correct.

The Abyssinians are nevertheless proud of their ancestry. Relying on vague tradition, they boast of their relationship to Solomon, king of Israel, resulting from the visit of the Queen of Sheba to Jerusalem, as recorded in Scripture history. They also claim to have received their Christianity from its fountain-head in Judæa, on the return of the Ethiopian eunuch to the court of Queen Candace, after his conversion to the faith of the Gospel by Philip the evangelist. Whether there be any truth in these traditions or not, it is a fact that the only form of religion found in the country by the first Europeans who went there, was a spurious kind of Christianity resembling that of the Copts in Egypt. Indeed, their church, if such it can be called, owns the supremacy of the Patriarch of Cairo, and from him their Abuna, or ecclesiastical head, receives his investiture. By a regulation supposed to have been made with a view of securing a greater measure of learning than could be expected to be found in an Abyssinian, this pontiff must be a foreigner. As such, however, he is usually ignorant of the language of the country; and his influence and means of holding communication with the people are consequently much circumscribed. The Abyssinians combine with their Christian profession many Judaical observances—such as circumcision, abstinences from meats, and the observance of Saturday as well

as Sunday as a Sabbath. At the same time, they share largely the superstitions which have infected the Romish Church. Their calendar of saints is equally extensive, and scarcely a day occurs which is not consecrated to one of them. They maintain that no nation except themselves holds the Virgin Mary in due reverence. They have numerous rude churches, with paintings and adornments which are perfectly ridiculous to look upon; and all their religious observances are calculated to excite pity, if not contempt, in the heart of the intelligent beholder.

We must now briefly notice the efforts which have been made from time to time, by the Christian people of Europe, for the benefit of the ignorant and degraded natives of Abyssinia, with the hope of reforming their morals and winning them over to a purer faith. The Roman Catholics were the first in this field of missionary enterprise, priests having been sent from Portugal as early as 1620, to convert the Abyssinian Christians to the Catholic faith. One of these, named Paez, being a man of considerable address, persuaded the king Susneos to proclaim Roman Catholicism the religion of the state. This bold step, however, occasioned violent civil wars, which ended in the total expulsion of the Portuguese from the country. Jesuit missionaries from France subsequently entered Abyssinia; but civil complications again occurring, they also were banished.

In 1826, the Rev. Messrs. Gobat and Kugler were sent to Egypt by the Church of England Missionary Society, with instructions to proceed to Abyssinia by the first favourable opportunity. After various delays, they reached Massuah on the 28th of December, 1829. Their reception was friendly, and they occupied themselves chiefly in distributing copies of the Scriptures supplied by the British and Foreign Bible Society. On the 29th of November, 1830, Mr. Kugler died by an accident from the bursting of his gun when hunting a wild boar. Mr. Gobat was much afflicted by this bereavement; but he toiled on for three years, after which he returned to England without

having accomplished much, in consequence of continued opposition and the unsettled state of the country. Other missionaries followed in the service of the Church Society, chiefly Germans, some of whom died, and others returned having failed to accomplish the object for which they were sent. At length an end was put to the mission, when in 1865 an English expedition was sent to Abyssinia to liberate the missionaries and other British subjects who had been imprisoned and cruelly treated by the eccentric king Theodore. The history and results of this expedition will be fresh in the memory of our readers.

Since then nothing has been done, that we are aware of, for the evangelization of Abyssinia, with the exception of some desultory and feeble efforts which have been made by the London Society for the Conversion of the Jews; the Swedish Missionary Society, who have a station at Massuah; and the Pilgrim Crischona missionaries—who are, however, directing their chief attention to the independent kingdom of Shoa.

THE BARBARY STATES.

Barbary is the general name given to that long line of territory in Northern Africa, varying from one to two hundred miles in depth, which extends from Egypt westward to the shores of the Atlantic. It is bounded on the north by the Mediterranean, and on the south by the Sahara or Great Desert, which separates it from Central Africa. The name, though familiar to Europeans, and derived probably from a tribe or native race called Berbers, does not appear to be recognized in the country itself. Nor is this surprising, when we call to mind the fact that the entire region is divided into a number of separate and independent states, which, however resembling each other in some respects, are, nevertheless, widely different in others. The level plain which composes the greater part of Barbary resembles somewhat, in surface and soil, some portions of that

immense ocean of sand which extends over the great part of the northern section of the African continent. Barbary, however, derives a superior and distinctive character from the mountain chains, which, under the celebrated name of *Atlas*, range through nearly its whole extent from west to east, whence issue several small rivers to fertilize the land. The loftiest pinnacle is in the west, rising above the plain of Morocco, and facing the Atlantic, where it lifts its towering head even above the limit of perpetual snow.

Barbary appears to have occupied a more conspicuous place in the ancient than it does in the modern world. It formed part, and in some instances a prominent part, of the great system of civilized nations which existed around the Mediterranean, long before the discovery of America and the colonization of Britain by the Romans. But a great change has passed upon this part of the world since then, as will evidently appear by a brief notice of the respective states into which this portion of Northern Africa is divided. They are Barca, Tripoli, Fezzan, Tunis, Algiers, and Morocco.

BARCA.

Commencing our topographical survey of the Barbary States in the east, and proceeding westward, the first to be noticed is Barca, which is situated between Egypt and Tripoli, with Derna for its capital and chief port, on the southern shore of the Mediterranean. The south part of the country is said to be sandy and barren in the extreme, and inhabited exclusively by wandering Arabs, who are constantly roaming over these regions and the neighbouring desert of Libia. The northern districts, stretching along the coast, are comparatively fertile and well peopled. The inhabitants cultivate the ground, and raise different kinds of grain and other provisions for their own use and for exportation.

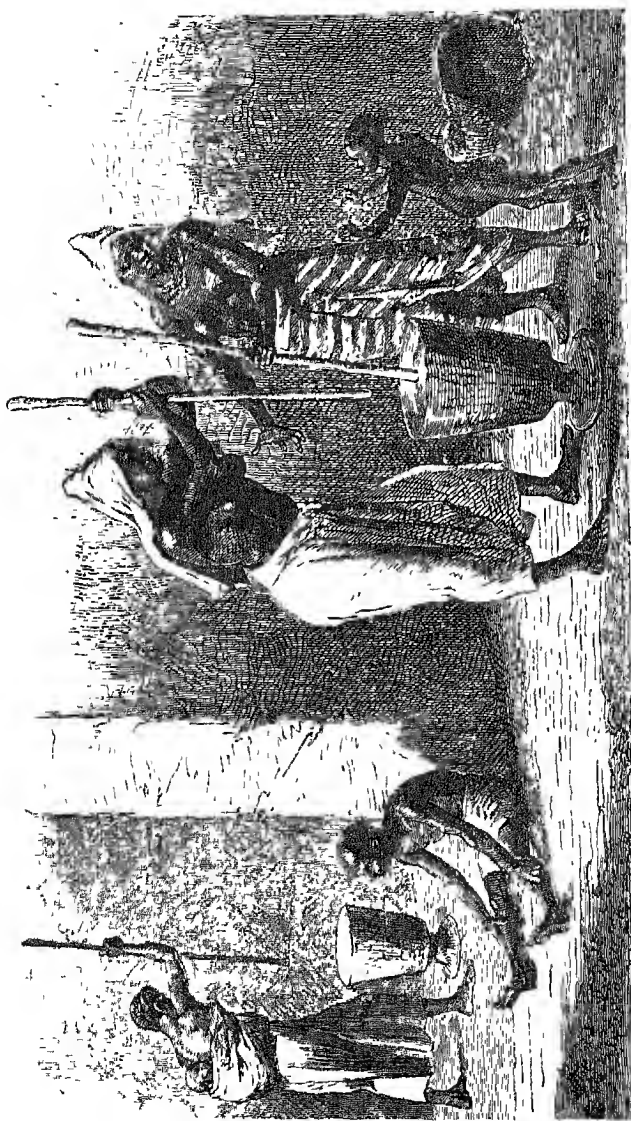
In this territory, on a small oasis, surrounded by drifting sands, stood the far-famed temple of Jupiter Ammon, of which we read in ancient history. Against this temple it is said that

Cambyzes, king of Persia, despatched an army of 50,000 men. They set out from Thebes, in Upper Egypt, and after a weary scorching march of seven days, reached the oasis in the desert on which the temple stood; but what became of them is uncertain, for it is stated that they never returned either to Egypt or to their own country. Herodotus was informed that the whole army was overwhelmed by a driving storm of wind and sand, and perished in the wilderness.

For some time after, Barca, in common with the other Barbary states, was peopled chiefly with Mohammedans, the country was subject to the Turks, and received a governor appointed by the Porte at Constantinople; but for many years past it has been ruled by the bashaw of Tripoli. In its general aspect, soil, and climate, and in the manners, customs, and social condition of the people, Barca resembles most of the other Barbary states, so that an extended description is not necessary. It is impossible, however, for an intelligent traveller to land upon its shores without being struck with the absence of the beneficial and humanizing influences which generally exist in Christian countries.

TRIPOLI.

That part of Northern Africa known as Tripoli is bounded on the north by the Mediterranean, on the east by Barca, on the south by Fezzan, and on the west by Tunis. This portion of the coast, which extends to a distance of nearly 900 miles, was originally colonized by the Greeks, and called by them Cyrene. Extensive ruins are still to be seen, which clearly indicate the magnitude and importance of the cities and towns which existed here in ancient times. The present capital of the country bears the name of the state, and is conveniently situated as its chief seaport on the shore of the Mediterranean. The city presents an imposing appearance from the harbour, and contains some good buildings, one of which is a splendid palace occupied by the dey, or supreme ruler of the state, although said to be in some way under the protection of the



WOMEN HUSKING CORN FOR FUSCUS AT THE GAMPS

Turks. The population of Tripoli is of a motley character, consisting of people of various nationalities; but the majority are Turks, Arabs, and Moors, all of whom are rigid Mohammedans. There have always been a considerable number of Jews, however, with a few Europeans, resident in this country, some of whom have been at different times appointed to important offices under Government. The inhabitants are said to be vicious and depraved in the extreme, but not so bigoted in their religious principles as the Moslems of some other parts of Northern Africa.

It does not appear that anything has been done for the spiritual enlightenment of the inhabitants of Tripoli by the great missionary societies of Europe, with the exception of occasional visits of the agents employed by associations which have been organized for the propagation of the Gospel among the Jews. An extensive field is here open to Christian philanthropists, where it is believed more liberty would be allowed to missionary effort than is found in most Mohammedan countries.

FEZZAN.

Fezzan is described by geographers as an interior kingdom of Northern Africa, lying between the great deserts of Sahara and Libia, to the west and south-east, and bounded on the north by Tripoli. It is an extensive plain encompassed by mountains except on the western side; and to the influence of these heights it may be owing that, here, as in Upper Egypt, rain is scarcely ever known to fall. Compensation is made in some measure, however, for this great want by the heavy dews that fall during the night, and by numerous springs of water which are found in various parts of the country; so that, notwithstanding the light and sandy character of the soil, no part of Northern Africa appears more fresh and verdant than Fezzan at certain seasons of the year. The greatest length of the cultivated part is about 300 miles from north to south, and it is 200 miles in breadth from east to west. By diligent irrigation from wells from ten to fifteen feet deep, which are

dug in almost every garden and patch of provision ground, the husbandman succeeds in raising various fruits and vegetables, among which are dates, olives, limes, pomegranates, figs, maize, barley, wheat, pumpkins, carrots, cucumbers, onions, and garlic. Among the domestic animals are included sheep, goats, cows, camels, asses, and fowls; and the inhabitants live in tolerable comfort notwithstanding the heat of summer, which is sometimes intense.

Fezzan derives its chief importance from the circumstance of its being the starting-point of most of the caravans which cross the Great Desert to the distant interior of Africa. The departure and arrival of these caravans, consisting sometimes of thousands of camels, men, women, and children, with their merchandise of European goods, or of gold dust, ivory, and slaves, are the great events of the year at Mourzouk, the capital of the province; and on such occasions great excitement exists among the inhabitants of all classes. These inhabitants are of the same character as those of the other Barbary states. The bashaw of Fezzan is tributary to Tripoli, to the government of which he pays 4000 dollars a year.

TUNIS.

From Tripoli the coast of Northern Africa takes a sudden bend northward towards Sicily, for a space of about 200 miles, and it is on this part of the continent that Tunis is situated. No province of Africa was more celebrated than this in ancient times. In it was the site of Carthage, which for so many years waged war with Rome, and disputed with her the empire of the world, until she was at length utterly vanquished and destroyed. The ruins of the far-famed city may still be seen about ten miles from the present capital, which bears the same name as the state. The situation of Tunis, projecting into the Mediterranean, and at an easy distance from the finest shores of Southern Europe, is highly favourable for trade and commerce; and it has in all ages, and under all the changes through which it has passed, asserted its pre-eminence above

that of every other place on the coast of Barbary. In the successive kingdoms which the Saracens founded, as they advanced westward in their career of conquest, they fixed their capital first at Kairwan, and then at Tunis; and Carthage was at length entirely deserted. In the sixteenth century Tunis was occupied for a time by Corsair Barbarossa, but in 1574 it was completely subjected to the Ottoman power. On its decline it was for a long time domineered over by the Turkish soldiery; but the beys have of late years succeeded in crushing the influence of this body, and have made themselves hereditary and almost absolute sovereigns. They have generally governed the province with comparative mildness, and done much to mitigate the former violent and bigoted system, and to introduce European improvements.

The soil, scenery, and climate of Tunis differ little from those of other parts of Barbary. In the eastern part of the province the land is arid and comparatively unfruitful, from the scarcity of water; but towards the middle it is better, and the mountains and valleys abound with fruits and vegetables of various kinds. But the west part is the most fertile, being watered by rivers, which flow from the distant mountains. The environs of the capital are very dry, and corn is generally scarce and dear; but there are plenty of citrons, lemons, oranges, dates, grapes, and other fruits; also olive trees, roses, and odoriferous plants.

The population of Tunis, which is estimated at 4,000,000, are a mixture of Moors, Turks, Arabs, Jews, and Christians. These carry on a thriving trade in linen and woollen cloth, morocco leather, gold-dust, lead, soap, horses, cattle, and ostriches' eggs and feathers. The established religion of the state is Mohammedanism, and no toleration is accorded to persons professing any other creed. Arabic is the learned language of the country, and in this tongue all public instruments are written, and instructions given in the few Moslem colleges and schools which have been established. Trade and commerce are conducted, however, in what is called the *Lingua Franca*. In the capital of the province there are some good

stone buildings, including several mosques and minarets, and a citadel on an eminence on the west side of the city. There is also an ancient palace, in which the bey resides and the divan or council of state assembles for the transaction of public business. The manufactures of Tunis are limited to a few velvets, silks, linen, and red caps such as are worn by the common people.

The exclusive character of the Moslem faith has hitherto precluded all missionary effort for the evangelization of the general population of Tunis. The London Society for the Propagation of the Gospel among the Jews has, however, had several agents at work among the descendants of Abraham resident there, as well as among those who have located themselves in the other Barbary states. A few copies of the Scriptures, supplied by the British and Foreign Bible Society, have also been circulated from time to time; and thus a few rays of light have been shed upon a country which, on the whole, is notoriously dark and barbarous.

ALGIERS.

The next place on the coast of Northern Africa which demands our attention is the large and important province of Algiers. It is said to be 600 miles in length from east to west, along the seashore, and about 170 miles in breadth inland. It is bounded on the east by Tunis, on the north by the Mediterranean, on the south by Mount Atlas, and on the west by Morocco. Mineral springs are met with in many places, and lead and copper have been found in some of the mountainous districts. Algiers is more favoured than some of the other Barbary states with respect to water, as several fine rivers flow from the mountains in the interior. The elevated land towards the north is fertile in corn, and the valleys yield abundance of fruit and vegetables. The melons are said to have an exquisite flavour, and are of different kinds, some being ripe in summer and others in winter. The stems of the vines are very large, and bunches of grapes have been gathered a foot and a half

long. Accounts are given of other productions of the country equally favourable.

The capital of the country is a strong city, and bears the same name as the state. It is built on the side of a mountain facing the Mediterranean, in the form of an amphitheatre. It presents an imposing appearance when viewed from the sea, the houses being fairly well built, and arranged in terraces one above the other, and of resplendent whiteness. The roofs of the houses are flat; and, being in some instances covered with earth, are formed into small garden plots. On landing and entering the city, the visitor is less favourably impressed, however, the streets being narrow, steep, and crooked, and far from cleanly. There are five gates, but no public places or squares of any considerable extent. The best buildings in the place, whilst it continued in the hands of the Turks, were the mosques, ten of which were of considerable magnitude. The palace of the dey was far from being spacious or extensive, and is now numbered with the things that were. The suburbs of the capital present to the view some handsome villas and fruitful gardens, watered by sparkling rivulets and bubbling fountains, and thither the inhabitants resort in considerable numbers in the hot season. Shocking stories are told of the rapacity of the Turkish soldiers in former times. They would frequently go to the farmhouses in the country, and live at free quarters for days and weeks together, despite every remonstrance, and commit all manner of depredations. The doings of the pirates by sea were also of the most appalling character. But all this is changed, now the country has passed into other hands.

The past history of Algiers is of a very chequered character, of which we can here give but a brief outline. In 1541 the emperor Charles V. sent a fleet and army against Algiers, both of which were almost annihilated, the expedition being entirely unsuccessful. It was otherwise, however, with regard to the English, who with a strong naval force attacked the city in 1635, and again in 1670, and burnt the vessels of the merchants in the harbour, to punish them for the cruel piracy which they

had been carrying on in the Mediterranean for many years, in the course of which they captured and reduced to abject slavery hundreds, if not thousands, of British subjects. In 1775 the Spaniards attacked Algiers, both by sea and land, but they were repulsed with great loss. In 1783, and again in 1784, they renewed their attacks by sea, when they were more successful, and succeeded in reducing the city and galleys in the harbour to a complete wreck, but failed to take possession of the place. In 1816 a British squadron, under the command of Lord Exmouth, bombarded the town and fleet in the harbour, with such destructive effect as induced the dey to release all the Christian slaves then in the interior, and to subscribe to all the terms of submission and restraint which the victors thought proper to dictate. This, however, did not prevent them from resuming their piratical practices soon afterwards, and in 1830 the French undertook an expedition against Algiers, which reached the port on the 13th of June, and on the following morning the troops landed. The preparations had been made on a comprehensive scale, and the success of the expedition was complete. On the 5th of July they took possession of the city and adjacent territory, which have ever since remained in their hands.

The history of French colonization in Northern Africa has been somewhat chequered, but after all its successes and reverses, and the frequent wars which have been waged with native tribes of the interior, the settlement presents to the view of philanthropists something to be thankful for, as compared with the state of things under the former semi-civilized administration. Piracy has disappeared from the neighbouring seas, and a new aspect has been given to the habits and manners of the people on shore. Christian churches, Roman Catholic though they be, are an improvement on Mohammedan mosques; and the fact that a French colony had been established at Algiers has drawn many Europeans and Americans to the country who would not have otherwise taken up their abode there, and the whole face of society is changed for the better.

The population is necessarily of a very mixed character, consisting of persons representing various nations, of different complexions and languages. Nor can we say much in favour of the morals of the people, whether professedly Christians, Moslems, or Jews. There is an ample field for Protestant missionary effort, as we are not aware that anything has been done for the evangelization of the inhabitants, beyond the employment of a few Lutheran ministers and the appointment of two or three agents of the London Society for the Propagation of the Gospel among the Jews. These have established a few schools for the instruction of the rising generation of the respective classes among whom they labour; but from all accounts their success has been very partial.

MOROCCO.

Although mentioned last, the empire of Morocco is not by any means the least of the Barbary states. It is, in fact, the largest, and in some respects the most important province in Northern Africa, next to Egypt, which must always have the pre-eminence. The geographical position and boundaries of Morocco are as follows.—It is bounded on the west by the Atlantic, on the north by the Mediterranean, on the east by Algiers, and on the south by a portion of the Atlas range of mountains, which separates it from the Sahara or Great Desert. Morocco has thus the advantage of two coasts—one along the Mediterranean facing the north, and the other along the Atlantic looking to the west. On both of these there are several ports, with their towns and villages, varying in importance according to their magnitude and position. The capital, which bears the name of the empire, is situated in the interior, and, both in its dimensions and population, it surpasses any other town or city in the land, with the exception of Fez. The length of Morocco is about 600 miles, with an average breadth of 260; and the population is estimated at 5,000,000.

The soil of Morocco differs little in quality from that of the other Barbary states, although comparatively sterile, sandy,

and dry, in some places, it is fertile and productive in others. Fruits and vegetables, such as are produced in other parts of Northern Africa, are plentiful, and the pasture lands are excellent. This is especially the case with those which are situated along the slopes of the Atlas, the lofty range of mountains which runs parallel with the empire in one direction and with the Atlantic in another. In these grassy uplands, as well as in the fertile pastures on the plain, multitudes of splendid horses, horned cattle, sheep and goats are reared and fed, to the great advantage of the farmers who own them, and of the despotic emperor, who claims a considerable share in the earnings of his subjects. In addition to farming, other profitable industries are pursued in the country which are worthy of a passing notice. The principal of these is the manufacture of the beautiful leather known as "morocco." Some of the tanneries are very extensive, one in the capital employing as many as 1500 hands. The process of preparing and colouring this leather is rude and simple in the extreme; but European skill has never yet succeeded in producing a perfect imitation. Whether the superior quality of Morocco leather is owing to the peculiar character of the skins of the sheep and goats fed on the slopes of the Atlas, or to some mystery in the mode of manufacture, still appears to be uncertain. Other articles for exportation are cattle, almonds of very fine quality from Suse, dates from Tafilet, ivory and gold-dust from Soudan, together with honey, bees-wax, and ostrich feathers. For these commodities Morocco receives various articles of European merchandise and colonial produce. This traffic is carried on chiefly through the ports of Mogadore on the Atlantic and Tangier on the Mediterranean, the latter of which is only separated from the continent of Europe by the narrow Straits of Gibraltar.

The city of Morocco is situated on an extensive plain in the interior of the empire, ninety miles east of Mogadore on the Atlantic, and four hundred miles south of Gibraltar. It is said to have nothing particularly to recommend it but its great extent, and the royal palace, where the emperor resides and

rules with a despotism which has no parallel in Northern Africa. The city is surrounded by a strong wall eight miles in circumference. It has eleven gates, one of which is superbly finished in the Moorish style of architecture. The mosques are very numerous, and some of them are magnificent. The best of the dwelling-houses are elegant structures enclosed in gardens, but the generality of them serve only to impress the traveller with the idea of a miserable and half-deserted city, where periodical famines are of frequent occurrence. Tangier and Fez, on the Mediterranean, are in some respects more important places than the city of Morocco. Indeed, the town and port last mentioned was once the capital of an independent kingdom of the same name, but it has for many years past been incorporated with the empire of Morocco. From this place, as well as from Tangier, immediately opposite Gibraltar, a considerable trade is carried on with the neighbouring ports of Europe.

The population of Morocco is similar in its character to that which we find in most of the other Barbary states, and consists of a mixture of Moors, Arabs, Jews, and negroes, with a few Europeans. Formerly a considerable number of Christian slaves, captured by the pirates, were kept in various parts of the empire, and treated with great rigour. But all this is now done away; and there is little fear of such a state of things occurring again, with the French at Algiers and the English at Gibraltar. The Mohammedan religion prevails here, as in other parts of Northern Africa, and it is characterised by the same fatalism, ignorance, bigotry, and superstition with which it is distinguished in other places. Nor are we aware that any systematic efforts have been made by the Protestant missionary societies of Europe to evangelize the inhabitants of Morocco, beyond occasional visits of converted Jews to their brethren, who reside in considerable numbers in some of the towns, especially at the capital, where they occupy a separate village in the suburbs.

CHAPTER V.

WESTERN AFRICA.

Geographical Boundaries—Topographical Aspect and Scenery—Mountains and Rivers—Climate and Seasons—Soil and Productions—Native Tribes—Manners and Customs—Superstitious Notions and Practices—Colonization and Missions—Sierra Leone—The Gambia—The Gold Coast—Lagos—Liberia—Senegal—Fernando Po—Angola.

THE geographical boundaries of Western Africa cannot be defined with precision ; but a description of the extent of the country sufficiently definite for our purpose may be easily given. The name is generally applied to that portion of the vast continent which lies between the Sahara or Great Desert on the north, the equator on the south, the Atlantic on the west, and the regions of the Upper Niger on the east ; embracing the extensive countries bordering upon the Senegal, Gambia, Sierra Leone, Liberia, Guinea, and the islands of Fernando Po and Ascension. Some would also include Angola and neighbouring territory among the countries which fairly belong to Western Africa, although situated beyond the equator, and perhaps they cannot be better classified. As thus employed, the term serves to distinguish this portion of the great continent from Abyssinia, Nubia, Egypt, and the Barbary States on the shores of the Mediterranean in Northern Africa, on the one hand ; and the Cape of Good Hope, with its neighbouring territories in Southern Africa, on the other ; whilst it leaves Mozambique, Zanzibar, and other portions of Eastern Africa, with the lake districts in the interior, and other countries of Central Africa, recently discovered, to come under their appropriate designations.

TOPOGRAPHICAL ASPECTS AND SCENERY.

When we consider the vast extent of that portion of the globe now under review, embracing, as it does, not less than 1,000,000 square miles, we are not surprised to find that the topographical aspect and general appearance of different localities vary considerably. In some places we find extensive arid sandy deserts, where nothing is to be seen but a barren wilderness, and where the caravans of travelling merchants, in the course of long journeys, suffer much from various causes, but especially from want of water. Again we meet with extensive tracts of fertile land, teeming with the most luxuriant vegetation, and abounding with extensive forests of valuable timber. These more favoured districts are generally situated on the banks of the numerous rivers or tributary creeks, which intersect the country in various directions. They sometimes present the appearance of a gently undulating surface, reminding one of an English nobleman's park, or verdant meadow, with here and there a beautiful hill or rocky mountain of considerable altitude.

With the exception of Cape Verd, the neighbourhood of Sierra Leone, the Cameroons, and a few other localities where inconsiderable hills and promontories present themselves to view, the western coast of Africa is generally level. It is not till we proceed a considerable distance inland that we meet with elevations worthy of the name of mountains. The districts bordering on the rivers, creeks, and lagoons are, moreover, generally low and swampy. At the close of the rainy season, thousands of acres are laid under water, and present to the traveller the appearance of interminable lakes or inland seas. When the waters retire, on the termination of the rains, cultivation commences, and the country assumes a beautiful verdant aspect, contrasting favourably with its dry and scorched appearance during the dry season.

Travelling in Western Africa is frequently attended with difficulties and dangers unknown in more highly favoured lands. The country is not only destitute of railroads, those

wonderful inventions of modern times, but also of common carriage-roads; for no wheel vehicles of any kind are used by the natives in any place we have visited, or of which we have heard. The best roads are mere footpaths across the deserts or through the forests, on which the people walk in single file; each man carrying in his hand a gun or a cutlass, to defend himself against the attacks of serpents or beasts of prey, to which he is constantly exposed. In some of the more open districts horses are occasionally used for the saddle, but they are not generally employed as beasts of burden or for long journeys. Indeed, on some parts of the continent—as Cape Coast, Ashanti, and other places—from some peculiarity in the herbage or in the climate, horses cannot live. As often as they are introduced from other localities they decline in their condition, and ultimately dwindle and die. Camels even share the same fate, although horned cattle, sheep, and goats, thrive pretty well. When long journeys have to be performed over land, Europeans and native gentlemen are in some places carried by native bearers in hammocks or chairs suspended on poles, according to the plan adopted in India, whilst a party of porters follow with the baggage and provisions of the traveller and his attendants poised on their heads.

The majestic rivers of Western Africa, which wind their way in various directions from the mountains in the interior to the Atlantic, supply to some extent the want of public roads; and appear designed by Divine Providence to answer the purpose of highways for the introduction of commerce and Christianity to the regions beyond. The native tribes living on the banks of these rivers, and in the neighbourhood of the creeks, lakes, and lagoons, employ various kinds of vessels to convey themselves and their merchandise from place to place; and it is almost as common to meet with boats and canoes on some of the streams as you sail along, as it is to meet carriages on the public road in England. Some of the canoes used by the natives are large and handsome vessels; for, although the hulk is made of the trunk of a single tree, hollowed out with

great skill, it is frequently fifty or sixty feet long, and six or seven feet broad, being occasionally raised at the sides with planks, and beautifully ornamented with carved work. A canoe of the largest class is generally manned by twenty-four negroes, who sit twelve on each side, on the edge or gunwale of the vessel, and propel it forward at a rapid rate with paddles about three feet long, which they ply with remarkable dexterity, beating time to a tune which they sing with much spirit to some extemporaneous song made to suit the occasion. Thus the scene is quite lively and animated when a fleet of these native craft are sailing in company, which is sometimes the case; for they make the surrounding forest ring with their merry songs as they dash along through the placid water.

MOUNTAINS AND RIVERS.

Our knowledge of the mountains of Western Africa is of a very general and partial character, owing chiefly to the difficulty of exploring this portion of the continent, imposed by the unhealthiness of the climate and other obstacles. It has been ascertained, however, that all the great ranges of mountains are situated some distance from the coast in the interior. One of the most important of these is the extensive and lofty chain which runs across the eastern portion of Senegambia, usually called the Mountains of Kong. The direct course of this range has never been correctly ascertained, but it appears to stretch from east to west, almost across the entire continent, till it connects itself with the Mountains of the Moon on the opposite side of Africa.

The principal rivers of Western Africa are the Niger, Congo, Senegal, Gambia, Sierra Leone, Volta, Mesurado, Bonny, Calabar, Nunez, Pongas, and Rio Grande. Most of these majestic streams are supposed to take their rise in the ranges of mountains just mentioned, some of which run nearly parallel with the coast, and, after watering extensive and fertile regions, empty themselves at various points into the Atlantic Ocean. An exception must, however, be made in the case of the Congo,

which has been proved by the recent explorations of Cameron and Stanley to have its source in the distant lake regions of Central Africa, and after winding its way through thousands of miles of fertile land, occasionally interrupted by rocky cataracts, to pour its mighty flood of water into the sea to the south of Angola. This river, being to a great extent navigable, will henceforth attract more attention than it has hitherto received, and will probably play an important part in the future history of the continent, as one of the grand highways leading to the distant interior.

The majestic Niger was formerly regarded as identical with the Senegal or the Gambia ; but it was proved by the explorations of Mungo Park and the intrepid Landers to take its rise amid the mountains already mentioned, and, after flowing in a winding course about 2000 miles through the northern portion of Central Africa, to discharge its mighty volume of water by a number of large estuaries into the Bight of Benin. These real mouths of the Niger were in former times believed to be so many separate rivers, and were known as the Brass river, the Nun river, the Old Calabar, the New Calabar, etc. But now it is evident that vessels may ascend by any one of them to the very heart of Africa ; and, at the proper season of the year, arrive at Egga, Rabba, Sego, or Timbuctu, on the banks of the Niger. This majestic stream has been already used to some extent for inland navigation in the interests of commerce and civilization, and it will no doubt be still more so in time to come, as the Christian people of Europe and America become more thoroughly interested in the welfare of Africa.

The Senegal is a large and important river, and is deserving of more attention than it has yet received from European adventurers. It takes its rise at the northern extremity of the Kong mountains, and flows westward for several hundreds of miles, till it comes within about two leagues of the Atlantic, when it takes a sudden bend southwards, and, after running for about seventy-five miles nearly parallel with the coast,

empties itself into the sea a few miles north-east of Cape Verd. It is navigable for vessels of light draught throughout most of its course ; but the entrance is rendered somewhat difficult and dangerous to vessels of large draught by a bar of sand which runs directly across its mouth,—an impediment which might probably be removed by skilful engineering.

The river Gambia has its source in the same range of mountains which gives rise to the Niger and the Senegal , and, both from its magnitude and the facilities which it affords for inland navigation, it may be fairly classed with these noble streams. The course of the Gambia, from its source downward, is somewhat serpentine ; but it flows in the main westward for nearly 1000 miles, through a fertile country, and empties itself into the Atlantic Ocean a few miles south of Cape Verd, in latitude $13^{\circ} 30'$ north, and longitude 15° west. It is about twelve miles wide at its mouth ; but on proceeding upwards we soon find that it contracts to about three miles. Thence it continues to vary from three miles to one mile in width for some distance, occasionally expanding to greater dimensions—presenting to the view of the traveller in some places, especially after the rainy season, the appearance of a vast inland sea. The river is navigable for vessels of fifty or sixty tons burden for upwards of 400 miles, at which point further progress is interrupted by a series of rapids, known as the Falls of Barraconda. In the dry season the influence of the tide is felt to a distance of 300 miles from the sea ; and the larger vessels of the European merchants avail themselves of this circumstance in navigating the stream, as the breeze is frequently rather feeble, being impeded by the surrounding forests.

Having sailed on the majestic Gambia and its tributaries thousands of miles in various directions, we may here add a few remarks as to the appearance of the country on its banks. On ascending an eminence, in the upper parts of the river, the prospect presented to the view is frequently of a charming character. On the right hand and on the left extensive forests of the richest foliage may be seen waving in the

wind, and here and there a native town with its clearings of cultivated ground; whilst, on looking towards the sea, the beautiful Gambia is seen like a silver thread of light, glittering in the sun as it winds its course towards the mighty ocean. When sailing on the river itself the scenery is also in many places very interesting. The margin of the stream is for more than a hundred miles lined with dense masses of the mangrove tree—a beautiful evergreen, with shining leaves of deepest verdure, not unlike the laurel of our own country. These mangroves flourish only where the ground is low and swampy, and saturated with salt water at the flow of each successive tide; but as every tree sends down a number of branches, each of which in time becomes the stem of a tree, the whole region soon becomes an impenetrable mass of jungle. On ascending further into the interior, the banks of the river are found to be more elevated, and the ground drier, and frequently covered with forest trees of gigantic stature, and supplying valuable timber. Throughout its entire length the Gambia is studded with beautiful islands, some of which will be noticed in another place.

The other rivers of Western Africa are of less magnitude and importance than those we have briefly described. They nevertheless prove very useful, in the absence of public roads, in facilitating communication between different and distant places on their banks, by means of the native canoes, which may be seen in great numbers skimming their placid waters in various directions. Although differing in size and situation, they possess so many features in common, that it appears unnecessary to occupy space by a minute description of each stream, creek, and lagoon, to which we have alluded, and which we have partially explored, when so many other topics claim our attention.

CLIMATE AND SEASONS.

The seasons of the year and the climate of Western Africa possess many peculiarities, a brief notice of which may serve to

throw some light upon an interesting subject, and to explain in part why a residence in the country is generally so detrimental to the health of Europeans, and why the natives themselves are so frequently prostrated with fever. The seasons are divided, not into summer and winter, but into dry and rainy, which are marked by a distinctness not known in other parts of the world. With a slight variation on different parts of the coast, the dry season commences in the month of September, and continues till May following. During these nine months not a shower of rain is seen to fall, and the ground becomes parched and dry to an extent almost incredible to those who have not resided within the tropics, but during the remaining three months of the year the rain descends in torrents, day and night, with scarcely any intermission. The principal rivers now overflow their banks, like the Nile in Egypt, and the low lands are inundated for scores of miles. When the rains in the interior cease, the waters gradually subside into their usual channels; but they leave large tracts of country, naturally low and swampy, still submerged, and presenting to the view a succession of shallow lakes. The sun now pours his fiery rays on these extensive marshes, the waters of which soon become stagnant and pestilential as evaporation takes place; and, charged as they are with vast accumulations of putrid animal and vegetable matter, they emit effluvia almost unbearable. The fatal miasmata, thus generated, is borne on the wings of the wind over the country at large, and frequently carries fever, desolation, and death to the habitations of thousands. After many years' experience in other tropical countries, we regard this peculiarity in the climate of Western Africa as the real cause of its pre-eminent unhealthiness.

The rainy season is ushered in by the appearance of sheet lightning, which is seen flickering on the horizon, at short intervals, for several successive nights, and which sometimes illuminates the whole heavens. Then follow a succession of tornadoes. These are violent thunderstorms, accompanied by circumstances of an alarming character. The sky, which has

so long been bright and cloudless, begins to assume a sombre, leaden aspect. Dense masses of clouds are seen to gather in the east, till the whole heavens are covered as with a sable mantle. Now the lightning begins to flash with fearful vividness, and the thunder roars in awful peals, resembling the clashing noise produced by the simultaneous discharge of numerous fields of artillery. These fearful manifestations are followed by the sudden rushing forth of the wind, like a prisoner bursting loose from his chains. Then the rain pours down in torrents, as if the windows of heaven were opened; and the elements of nature, including earth, sky, and sea, appear mingled in fearful conflict! As the tornado is seen to approach, it is necessary to secure windows and doors and everything about the house likely to be affected by it; but, notwithstanding every precaution, considerable damage is frequently done by the tempest, in the unroofing of houses, the uprooting of trees, and the destruction of fences, etc. But the vessels in the rivers and on the sea fare still worse on these occasions, being sometimes capsized by the suddenness with which the gale sets in, before the men on board have time to shorten sail or prepare for the emergency.

The heat is frequently intense during the dry season, the thermometer sometimes rising as high as 95° to 105° in the shade. For several months in the year, however, the heat on the coast is tempered by a gentle and refreshing sea-breeze, which springs up every morning soon after sunrise, and blows with tolerable regularity during most of the day. At the opposite season, when the land-breeze prevails for a few weeks, and the *harmattan* winds blow across the sandy deserts in the interior, the heat is very oppressive, reminding one of the hot air which proceeds from the mouth of a furnace. This we have found so intense as to produce extreme dryness of the skin, with parched lips and burning thirst. We have also known it to damage sundry articles of furniture in the house, cracking the glass and china ware on the sideboard, etc. On the other hand, the rainy season is marked by a state of the atmosphere

the very reverse of what we have described. The ground being everywhere completely saturated, and in some places inundated, the fierce rays of the sun, which occasionally burst through the clouds as the rains begin to subside, rapidly accelerate the process of evaporation, and the exhalations which arise are so dense that a thick mist is frequently seen to prevail, and the air is rendered peculiarly humid. On such occasions we have seen the walls of the interior of the house steaming with water, from the condensation of the vapours which prevailed; and we have sometimes been obliged to light a fire in our bedroom, even when the weather was hot and sultry, simply to rarefy the air and dispel the damp, before we could retire to rest with safety.

The year in Western Africa is further divided by the natives into lunar months, or "moons," as they term them; and the time of the day is noted by the altitude of the sun in the heavens, clocks and watches being out of the question. The day varies only about an hour in length during the whole year, the country being situated chiefly within the tropics. The twilight is of short duration; for no sooner does the sun descend beneath the western horizon, than night begins to spread her sable mantle over the earth. This is very pleasant in the dry season, especially when it is moonlight, for now the air is comparatively cool, and all nature is tranquil. But in the wet season the case is very different. At this period of the year, no sooner have the last rays of light departed, than the reptile and insect tribes begin their nightly song. The discordant noise produced by the croaking of frogs, the chirping of crickets, cockroaches and beetles, the flapping and screaming of bats, and the buzzing of myriads of mosquitoes, is also deafening. Multitudes of these noxious creatures are attracted into the dwelling-houses by the lights, and sometimes cover the walls of the room in which you are sitting, even extinguishing the candles or lamps by crowding around them, regardless of the fatal consequences. It is at this season of the year that the mosquitoes especially are so troublesome; for notwith-

standing the precaution of providing net curtains to the beds, they still penetrate, and by their perpetual buzzing and poisonous stings they frequently deprive one of sleep for several nights in succession.

It is towards the close of the annual rains, when the exhalations from the swampy ground are so sensibly felt, that the sickly season is considered to commence. Now the natives themselves are frequently attacked with sickness; and among the European residents, the "old hands" expect the usual attacks of ague and fever, whilst the "new comers" have to pass through their "seasoning." This process is, undoubtedly, more painful and hazardous than the ordinary attacks of fever which may be expected to follow at intervals, and from which none need hope to escape. The course of the disease is somewhat as follows.—At first the patient is attacked with severe headache, followed by a fit of shivering, which frequently continues for several hours, notwithstanding the additional covering which may be applied to his person. Then comes the hot stage, during which the skin is dry and burning, whilst the action of the pulse is quick and violent. The actual heat of the body, at this stage of the disease, is almost incredible—a person in health hardly being able to bear his hand in contact with the forehead of the sufferer. The time which this burning fit continues varies in different persons, according to the nature of the attack or the constitution of the patient. If everything proceed favourably, it may be expected to terminate in the course of two or three days; but if it continue longer danger may be apprehended, as few have survived the fifth day without any intermission. When the fever breaks, the dry burning stage is followed by copious perspiration, which marks the passing of the dangerous crisis, and a speedy recovery is anticipated. The fever, however, frequently assumes the intermittent form, and returns every alternate day, with a regularity which is surprising; but these periodical attacks are of trifling consequence, and of short duration compared with the "seasoning," the patient being frequently able to move about on the

day which intervenes between them, which he calls his "good day."

As all West African fevers are more or less of the bilious type, the mode of treatment has generally been simple and nearly uniform. Calomel, in combination with rhubarb or jalap, is freely administered immediately on a person being attacked, and Dover's powder has been found useful in aiding perspiration. During the intermission, the sulphate of quinine has been resorted to as an efficacious remedy against the return of fever, in preference to Peruvian bark, formerly employed; and it scarcely ever fails if a sufficient quantity, say twenty-five grains, can only be received into the system in the interim by taking it in small doses every two or three hours. As soon as the patient becomes convalescent, careful nursing and constant attention to diet are of the greatest possible importance.

There is nothing very alarming in the common country fever, to a person of good sound constitution and of temperate habits; but we are occasionally visited on some parts of the coast with an epidemic in the form of "yellow fever," which is a more serious affair. From continued observation it has been found that this fearful scourge visits the western coast of Africa about every six or seven years. It is impossible to say through what medium it comes: whether by ships from the West Indies, or through the air like the mysterious cholera, none can tell. When this extraordinary epidemical disease makes its appearance considerable alarm is excited, inasmuch as it is infectious and contagious in a manner quite different from the annual remittent and intermittent fevers already described. It has, moreover, proved much more fatal than any other disease known on the coast—spreading with fearful rapidity, and sometimes carrying off one-half of a whole community. The "yellow fever" is easily distinguished from fevers of the common bilious type, not only by the yellow or jaundice-like complexion which it gives to the sufferer, but especially by the aggravated form of the attack, and by the circumstance that it is invariably attended with the "black vomit," which

generally occurs just before the patient expires. It is worthy of remark, however, that this awful pestilence is unknown in the interior of the country; and we believe it has never yet made its appearance so far east as the coast of Guinea.

The writer is aware that very different and conflicting accounts have been given from time to time by different persons as to the real character of the climate of Western Africa; and he is anxious to present to the reader a correct and impartial view of the subject, without going to either of the extremes into which he conceives some writers have been betrayed. It has sometimes occurred that a naval or military officer has visited the coast in the middle of the dry season, when everything wore the appearance of health and activity; and being charmed with the brilliancy of the atmosphere and the beauty of the scenery, he has returned to England after a brief sojourn, and published an account of his travels, eulogising the country in most unqualified terms, and scouting the idea of the unhealthiness of the climate, even for Europeans. Had such a transient visitor remained on the coast all the year round, his views would no doubt have been considerably modified. On the other hand, a traveller visits the coast at the most unhealthy season of the year, and is appalled at the scenes of sickness and death which he beholds. He narrowly escapes with his life, and brings an evil report of the land, declaring that the country is not fit for Europeans to live in, and that all the missions and the British settlements themselves ought to be at once and for ever abandoned. Henceforth the country is called "the white man's grave," and is regarded with feelings of dread by all who are appointed to sojourn there as missionaries, merchants, or government officers. After many years of personal experience in this and other tropical countries, and after having had the African fever more than a hundred times, I am of opinion that, whilst the climate of Western Africa is undoubtedly one of the worst in the world, it is not so bad as to render hopeless our best efforts to neutralize in some degree its baneful influence, and to grapple

successfully with the difficulties with which we have to contend in our endeavours to extend the blessings of Christian civilization to this interesting but long neglected country.

The following facts and figures are respectfully submitted, as illustrative of the true character of the climate of Western Africa so far as European residents are concerned. In the course of twenty years—from 1804 to 1824—the Church Missionary Society sent out to Sierra Leone eighty five missionaries, and during this period fifty-four died and fourteen returned to England with shattered health. In 1835 there remained on the station only three missionaries and two catechists, out of 109 labourers who had been sent out during the preceding thirty years. The experience of the Wesleyan Missionary Society is not very dissimilar. During twenty years—from 1824 to 1844—this institution sent out to Sierra Leone, Cape Coast, and the Gambia, eighty-six labourers, and during this period forty-two were removed by death, whilst several were compelled to return home on account of the failure of their health. Thus it will be seen that the loss sustained by each of these great societies in a course of years was over 50 per cent. of deaths, or rather more than one-half of the whole of the agents sent out. In 1823, from January to June, during a very sickly season, seventy-seven Europeans died at Sierra Leone, very few white men being left alive in the colony; and in the same settlement four governors died in seven years, from 1825 to 1832.

If we were in a position to give complete statistics of the army and navy connected with the western coast of Africa, we have reason to fear that the result would be still more appalling. In those which have come under our notice we find the following items of intelligence: in 1824, 283 European troops were sent to Western Africa, making the total number on the coast 1193; of these 621 died during the year. We have known a large number of raw recruits carried off by fever soon after their arrival on the coast; and in the most favourable years the loss by death in the regiments composed of British

soldiers has seldom been less than one-half the whole number, whilst in those composed of native troops the deaths have only averaged about one in twenty-six. Observing this difference, the military authorities have adopted the plan of late years of training and employing native troops under the command of European officers more generally than formerly, so that very few white men as private soldiers are now found on the coast of Africa. Sailors on board Her Majesty's ships of war stationed on the coast are seldom allowed to go on shore, and great attention is paid to their health and comfort, so that they suffer comparatively little from the climate. It is otherwise, however, with British seamen in the mercantile service, on board vessels visiting the coast. They are frequently employed in hard labour, loading or unloading the ship, during the day, and at night they are often unable to sleep, from the intense heat and the attacks of the mosquitoes. Being thus worn out for want of rest, they soon become a prey to fever, and many have sunk under its influence to rise no more. We have known a whole ship's crew carried off in the course of a few days. When inquiry was made on one occasion when a certain vessel would sail for England, that letters might be sent by her, the answer was, "The *Ann Grant* has been laden and ready for sea for some time, but she cannot come down the river, all hands on board having died of fever!"

But the question has sometimes been asked, "Has not the climate of Western Africa improved of late years?" After attentive observation and much thought upon the subject, the writer is of opinion that a decided improvement has taken place, the mortality among European residents being much less in proportion to the number than formerly. The cause of this improvement is to be found, we think, not in any actual change in the seasons, but to a considerable extent in a purer state of the atmosphere, occasioned by the more thorough clearing and draining of the ground in the neighbourhood of some of the settlements. It must also be noted that African fevers are now better understood than formerly, and consequently treated

with greater skill and more general success. As experience and observation are further extended from time to time, we may hope that still greater improvement will be realized, till a sojourn in Western Africa will no longer be regarded with serious apprehension as to the life or health of those who may be called to reside there. Nor must it be forgotten that this unfavourable account of the climate applies to the coast almost exclusively, the interior having been proved to be much more healthy.

SOIL, AND PRODUCTIONS.

With the exception of the sandy deserts and rocky mountains already referred to, and which occupy a comparatively small portion of this section of the vast continent, the soil of Western Africa is generally rich and fertile. At the close of the rainy season, vegetation of every description springs up with amazing rapidity; and with the application of ordinary skill and industry, the land would be remarkably productive. Perhaps we should not greatly err, if we were to assert that no country in the world surpasses this in the abundance of its natural resources. The vast alluvial plains on the banks of the numerous rivers and creeks near the coast appear well adapted for the cultivation of hemp, indigo, cotton, coffee, ginger, arrowroot, sugar, rice, Indian corn, yams, and other articles peculiar to the tropics; whilst the uplands, in the interior districts, produce the finest specimens of timber, from mahogany to the celebrated camwood. There also may be seen the cocoa-nut, the palm and the banana, with their lofty plumes gracefully waving in the breeze. The palm tree is a great favourite with the natives, inasmuch as it yields the refreshing wine of which they are so passionately fond. They also extract from the pulp of the nut the palm oil, which has of late years become a prime article of export, upwards of 20,000 tons having been sent to England in one year. The value of the palm oil now exported to England amounts to upwards of £1,500,000 per annum.

Large quantities of gum-arabic are also collected annually in the country which lies between the Senegal and the Gambia, and on the borders of the Great Desert. This valuable article is found exuding from the branches of a small shrub, not larger than a gooseberry-bush, and is gathered at certain seasons of the year for exportation to Europe. The natives are also in the habit of ranging the forests in search of bees' nests, which they take, not so much for the sake of the honey as for the wax, which has become an important article of barter with the merchants on the coast, who collect it for exportation. Another valuable article of merchandise is ivory, which is brought down from the interior in considerable quantities, and exchanged by the natives for various articles of British manufacture.

In directing attention to the native productions and natural resources of Western Africa, we must not omit to advert to the probable mineral wealth of the country. Some districts appear to be literally impregnated with the precious metal; and we have seen in the possession of one person several pounds weight of pure gold, collected and prepared for the British market. The hills on the banks of the upper Gambia, and in many other localities, moreover, contain iron and copper ores, which are smelted and worked by the natives into various useful and ornamental articles. We are aware that, hitherto, these mineral productions have been obtained only in small quantities, and by a slow and laborious process, the gold being generally collected in single grains, after washing the sand in the beds of periodical rivers; but by the application of improved modes of mining, crushing, and smelting the ore, it is probable that important results would be realized.

Notwithstanding the fertility of the soil, and the numerous advantages possessed by the country, very little has, as yet, been done towards developing its vast resources. The land to a considerable extent lies waste, only very small portions having been brought under cultivation, and that of a very rude and primitive character. The immediate wants of the natives, in their present uncivilized state, are few and easily supplied, and

they literally "take no thought for the morrow" In the vicinity of each town or village may be seen the gardens and fields of the people, sometimes laid out with a degree of neatness, regularity, and taste truly commendable, but always on a very limited scale, considering the abundance of land available for cultivation. The most common articles of produce, and those on which the natives chiefly subsist, are yams, rice, manioc, plantains, pumpkins, onions, cucumbers, ocroes, beans, and ground-nuts, with Indian and Guinea corn, and a few other vegetables of minor consequence. Fruit is also abundant and of great variety in most places,—such as the orange, banana, sour-sop, guava, pineapple, papwa, and mango-plums. Most of these fruits, especially the guava and pineapple, grow wild in the woods of Sierra Leone and on some other parts of the coast.

The native mode of cultivation is somewhat peculiar, and deserves a passing notice in this connection. The low swampy land on the banks of the Gambia and other similar rivers is well adapted for the cultivation of rice, which is grown in large quantities both for home consumption and for export. The ground is prepared by the women and slaves, before the water has retired into its usual channel after the annual rains. When engaged in this branch of native agriculture, the sable workers may be seen wading up to their knees in water and mud, tramping the ground with their naked feet, and breaking the clods with their hoes, till they have reduced the whole to a proper consistency. The seed is then literally "cast upon the waters"; and, as evaporation takes place, it settles in the mud, germinates, springs up, and produces an abundant harvest, the results being thus "seen after many days." The appearance of a field of rice, as it advances to maturity, is not dissimilar to one sown with wheat or barley in our own country; and when ripe the grain is gathered in and stored up in a similar manner.

The dryer land, in more elevated situations, is selected for Indian and Guinea corn, both of which are largely used by the natives and produced with very little labour. After the ground has been cleared of weeds, and becomes moistened with the

first showers of rain that fall after the dry season, the labourer passes along, merely grazing the ground with a hoe at intervals of two or three feet, drops in the seed, covers it up with the foot, and thus the work of sowing is accomplished. As the green blade springs up, it only requires weeding occasionally, and a plentiful crop is generally secured as the result of this trifling labour. The Guinea corn is of two kinds. When freed from the husk, one sort has the appearance of small peas; and the other, which is a kind of maize, has a striking resemblance to the common canary seed. All kinds of corn in Western Africa grow to a great height, varying from eight to twelve feet; and each stem being stout and strong, the process of reaping resembles that of felling small trees. When the grain is ripe, the husbandman strikes at the root of the tall stalk with his billhook or cutlass, and it falls to the ground. The large bushy ears are carefully collected into the granary, and the stems are used for fuel, fencing, or other domestic purposes, as occasion requires.

The mode of threshing adopted by the natives is also peculiarly rude and simple. They carry the corn to an elevated place in the field cleared for the purpose, and simply beat out the grain with large sticks, and the work is done. The process of winnowing is equally simple; for, selecting a windy day for the purpose, they merely throw up the corn into the air, the breeze blows away the chaff, and the pure grain is collected and stored up for mercantile purposes, or for home consumption. The native granaries are circular buildings, formed of mud or wattled canes, according to circumstances, and covered with thatched roofs. They generally stand on posts eight or ten feet high from the ground, and are reached by a movable ladder. This arrangement is considered necessary to preserve the grain from the depredations of the various kinds of vermin with which the country abounds, as well as to make it less accessible to the two-footed animals, who might be otherwise tempted to help themselves to their neighbours' property without permission.

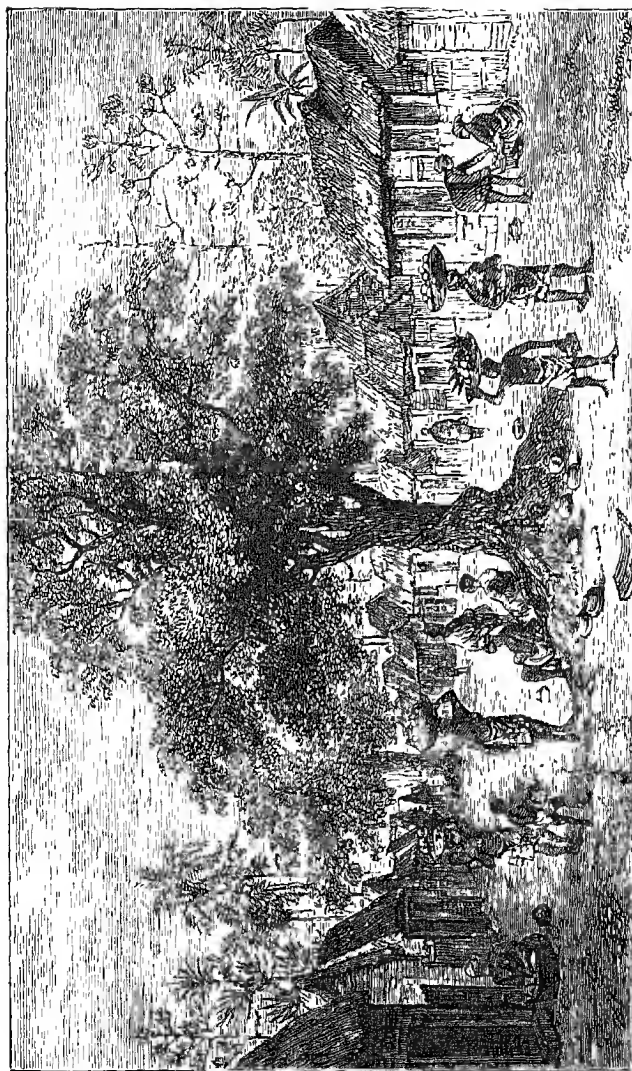
But the yam is the edible most highly prized by the natives of Western Africa. At this we are not surprised, when we call to mind its nutritive qualities, and the ease with which it is produced in a climate so well adapted to its growth. It is cultivated by planting cuttings after the manner of potato setting in England; only the yam being so much larger than the potato, it requires a deeper soil. One yam sometimes weighs eighteen or twenty pounds, and would furnish a meal for a considerable family. In substance this root is more like the turnip than the potato, but in taste it resembles neither, partaking more of the nature of bread. In shape it bears a striking resemblance to the ginger root, frequently branching off in finger-like projections and other fantastic forms. The sweet potato is also a valuable edible, somewhat smaller than the yam, but equally nutritious; and, although totally unlike any vegetable in domestic use in Europe, it is eaten with relish when the taste for it is once acquired. It is cultivated by planting slips of the top, which take root and run along the ground, or climb up a pole like a vine. On this account it is an economical article of diet, being produced with little labour and still less expense for seed, and it is in high repute among the natives as well as with Europeans.

The sea-coast and rivers of Western Africa abound with excellent fish, such as the dolphin, pilchard, mullet, and others; and the market of some of the settlements is occasionally supplied with mussels, cockles, and oysters. The shell-fish last named are produced in a curious manner. *They grow upon trees*, and we have seen a fine crop of oysters brought to market still adhering to the branches on which they had grown. This statement, true as it is, may require some explanation. There are no rocks to which the young oysters can adhere, as in most other places; but there are roots and branches of the mangrove trees in abundance, which are submerged by the flow of the tide; to these the young oysters attach themselves, and on these they live and grow till they are matured, when the natives

come and chop off the branches, throw them into their canoes, and take them to the market, as already stated.

It does not come within our province to dwell at any length here on the natural history of Western Africa, but we may briefly observe that no part of the world affords greater variety or richer specimens of the wonderful works of God in each respective kingdom of nature. We have already adverted to the indications of mineral wealth which appear in different parts of the country, as well as to the luxuriant vegetation of the coast, which presents such an extensive and interesting field for the researches of the botanist. The lamented Bowdich did much to elucidate these branches of science; and had he lived to complete his investigations in the interior, still clearer light would no doubt have been shed upon the subject.

The wild animals which haunt the rivers and roam about the forests are very numerous. The most prominent of these are the lion, leopard, hyena, elephant, hippopotamus, crocodile, baboons and monkeys of various kinds, from the savage gorilla to the smallest species so easily domesticated in dwelling-houses. A great variety of serpents and other reptiles might be enumerated, from the gigantic boa-constrictor and crocodile already mentioned to the smallest snake that glides among the grass, and the beautiful harmless little lizard that intrudes itself into the bedroom. The specimens of the feathered tribe are also numerous, for we have seen in Western Africa the ostrich, maraboo, crown bird, guinea-fowl, vulture, wild turkey, partridge, dove, kingfisher, canary, mocking-bird, humming-bird, and parrots and paroquets of various kinds, with an almost endless variety of small birds of the most splendid plumage, exhibiting every colour of the rainbow. It is remarkable, however, that these exquisitely beautiful birds, with the exception of the canary, are not generally birds of song. In travelling through the woods a few pleasant chirping notes may be heard, but nothing to be compared with the continuous cheerful warbling of the nightingales, blackbirds, thrushes, larks, and linnets of our own highly-favoured land. The most annoying creatures



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in Western Africa are those that belong to the reptile and insect tribes. With care one may manage to keep out of the way of the larger animals; or, if an encounter be inevitable, the enemy may be vanquished, and there is an end of the contest; but it is utterly impossible to escape from, or to vanquish, the endless hosts of centipedes, scorpions, flies, cockroaches, ants, and innumerable other foes, not to be mentioned, by which one is constantly assailed.

NATIVE TRIBES.

It is pleasant to trace the history, scenery, and natural resources of a foreign land; but it is still more interesting to the Christian philanthropist to inquire into the character, condition, and manners of the people, with a view to promote their social and moral elevation. To this branch of our subject we now turn, with the hope of enlisting the kindly sympathies of the reader on behalf of populations long neglected, and sometimes despised by their fellow-men of fairer complexion.

Western Africa is inhabited by various tribes of the negro race, resembling each other in many respects, and yet possessing traits of character sufficiently distinctive to render a brief description of a few of the most prominent ones desirable. In the northern section of the country, sometimes called Senegambia, we meet with the *Jallofs*, a numerous people, generally tall of stature, but not remarkably robust. They are a hardy, daring, warlike race of men, however; industrious in their habits, sociable in their manners, and more intelligent than most of the other negro tribes. The Jalloff language is somewhat harsh and guttural in its tones; but when brought into the service of the sanctuary by the converted natives on our mission stations, as we have had the pleasure of hearing it, it is remarkably pathetic and impressive.

The next tribe we come to, on proceeding southward, is that of the *Mandingoes*, who are found in vast numbers on both banks of the Gambia, as well as in the kingdoms of Manding and Bambarra, through which the celebrated Mungo Park

travelled on his way to the Niger. These people are almost invariably tall, muscular, and well-formed, with features somewhat sharper than those of their neighbours, the Jalloffs. Their disposition is generally friendly and hospitable, although they are brave and courageous. When travelling alone, and unprotected among them, we have always been treated with marked civility and respect, and never felt the slightest fear of molestation. We regard the Mandingoes as the finest specimens of negroes that we have met with, and we consider them capable of a high degree of civilization. Their language is peculiarly soft and mellow in its tones; and on hearing it spoken we have been reminded of the Italian. It is, however, somewhat cramped and confined when applied to religious purposes. Nor is this to be wondered at, when we remember that, till the arrival of missionaries in the country, it had never been reduced to a written and grammatical form.

In immediate contact with the tribes just mentioned, and in some instances mixed up with them, we have the *Pastoral Foolas*. As they are found in the regions of Senegambia, these are a simple, inoffensive people. They make no pretensions to a right in the soil, but live by mere sufferance among the Jalloffs and Mandingoes, to whose kings or chiefs they pay tribute for the privilege of pasturing their cattle. By these petty despots they are often severely oppressed, and sometimes robbed of all they possess; yet they seldom complain, but travel from place to place with their flocks and herds, as occasion requires, subsisting entirely on the milk of their flocks. The Pastoral Foolas have a tradition among themselves that they originally sprang from a white man, who settled in their country; and whether there be any truth in this or not, it is a remarkable fact that they have a striking resemblance to Europeans, not only in their complexion, which is comparatively light, but also in their general aspect and features, being destitute of the flat nose and thick lips and retiring forehead which distinguish most of the African tribes. These people never pray, neither are they addicted to pagan superstitious

rites so common among the negroes generally ; their highest idea of virtue is to refrain from war, and to live in peace with all men.

We may here mention the *Teucolars* and *Loubies*, who are generally regarded as petty tribes of *Foolas*, in consequence of their speaking the same language, though differing in many respects from them. The first-named people resemble the Mandingoes in appearance, character, and prowess. They are not a wandering tribe, like the Pastoral *Foolas*, but have established themselves in several powerful states, the principal of which are *Foota-Toro*, on the south of the Senegal, *Foota-Jallon*, adjacent to *Sicra Leone*, and *Foota-Doo*, in the neighbourhood of *Wassela* and *Missina*, in the interior. The *Teucolars* are Mohammedans, and frequently designated *learned Foolas*, to distinguish them from the Pastoral *Foolas*. The *Loubies* are a degenerate race, stunted in growth, and haggard in appearance ; and yet they speak the *Foola* tongue. They possess neither towns nor cattle, but wander about from place to place with wooden bowls and other utensils which they manufacture, and sell to the Mandingoes and others, and thus procure a precarious livelihood. From their appearance, character, and habits, the *Loubies* may be regarded as the Gipsies of Western Africa. The *Foola* language is somewhat peculiar in its structure, and bears a striking resemblance to that of the *Kaffirs* of Southern Africa.

We must now divert the attention of the reader to the *Moors* of Western Africa ; for, although this is not their original home, here they are in vast numbers, and in great power and force. Amongst these people are to be found the principal merchants of the country, who travel extensively in the prosecution of their special vocation. They may be seen crossing the sandy deserts in caravans, with their camels laden with merchandise, and driving flocks of poor slaves to the market. Those who are more settled in their habits have established themselves in the far-famed city of *Timbuctu*, and other large towns on the banks of the *Niger* ; and, in small parties, they find their way across

the continent, where they carry on a lucrative trade with the natives. The Moors are not of pure negro blood, but a mixture of the Arab and African races. They are rigid Mohammedans, and use the Arabic language in their ordinary intercourse with each other, as well as in their religious exercises. In features and complexion, the Moors have a strong Eastern cast, and are generally more energetic and intelligent than their neighbours. This superiority they make known in an unmistakable manner, by their acts of cruelty and oppression, wherever they have power to dominate. Not only have the feeblar native tribes of Western Africa suffered much from the tyrannical conduct of the Moors; but inoffensive travellers have been subject to their treachery, as we have seen in the narratives of Mungo Park, Major Houghton, and others.

On proceeding southward down the river Niger, we meet with the *Fellatas*, a numerous and powerful tribe of people whose locality cannot be accurately defined, as they are perpetually on the move. Some travellers assert that the *Fellatas* are identical with the *Foolas*, and that their warlike character and general superiority to that soft and effeminate people is owing entirely to circumstances. Be this as it may, it is evident that the *Fellatas* on the banks of the Niger have pushed forward in aggressive and successful warfare on the less powerful tribes, till they now occupy an influential and commanding position in many districts where their name was formerly unknown. They have carried their conquests as far as Yoruba and Borgoo, and established themselves in many important native towns and cities, reducing the people everywhere to a state of abject slavery, after the example of the despotic Moors in the northern regions of the continent. When not actually engaged in war, the *Fellatas* are described by the Landers as "active, intelligent, mild, and humane"; but fighting is evidently their favourite occupation, and so high is their opinion of their own prowess, that they boldly declare that "they could conquer the whole world, if the salt water did not prevent them."

The next people that claim our attention are the *Yorubans*.

This numerous and powerful tribe of native Africans inhabit an extensive plain, the western border of which is within a hundred miles of the coast, and it extends eastward nearly to the river Niger. The capital of the country is Eyeo, which Clapperton describes as a city fifteen miles in circumference, with seven large markets; but it must be remembered that African towns and cities frequently include large tracts of provision ground, to enable the inhabitants to endure a long siege in time of war; so that the population is not always in proportion to the extent of the place. The king of Yoruba inquired of the traveller how many wives the king of England possessed, with a view to form a proper estimate of his power and greatness; and when informed that he had only one, his sable majesty laughed heartily, declaring that his wives were so many in number that, if linked hand in hand, they would extend across his kingdom! The Yorubans, like all the other purely negro tribes we have met with, were totally unacquainted with letters, or reading and writing in any form, till the missionaries appeared among them; they were, nevertheless, remarkably clever in the composition of extemporaneous songs, which they recited and sang with great spirit on special occasions. They pride themselves in not being addicted to the horrid bloody customs of the neighbouring nations, in putting to death a large number of people in connection with the funeral ceremonies of departed kings and chiefs; but they admit that on these solemn occasions it is not unusual for several councillors and wives of the deceased voluntarily to take poison, that they may accompany the royal personage and attend upon him in the invisible world.

The most numerous, powerful, and warlike people with whom we are acquainted in Western Africa, are the *Ashantis*. They may be called a nation rather than a tribe; for, although entirely unacquainted with European civilization when they were first brought to our notice, they had attained, by dint of their own energy, to a position as to arts, agriculture, commerce, and war, far above the most advanced native tribes on

this part of the continent. The Ashantis, who, according to the estimate of some travellers, amount to 4,000,000 in number, occupy an extensive tract of country in the interior regions bordering on the coast of Guinea, of not less than 60,000 square miles, commencing at the river Volta, and extending over four degrees of longitude. Being separated from the maritime districts of the coast of Guinea by Aguambo, Dinkira, and other powerful states, the Ashantis did not come in contact with the European settlements till the commencement of the present century. About this period the tribes alluded to were obliged to give way before the growing power of the Ashanti empire, whose mighty host of savage warriors carried all before them, till they reached the border of the country of the Fantis, the principal tribe of natives on the Gold Coast. The whole territory having been laid waste by the invaders, the timid Fantis made a stand at Anamabu with 9,000 men ; but these were completely vanquished by the king of Ashanti, who came against them with an army of 15,000. The Fantis were utterly routed, and put to death at the first onset, with the exception of a few who sought protection in the British fortress on the coast.

It is not our purpose to enter into details on the subject of Ashanti wars in which England has figured, alas ! too prominently. Suffice it to say that in one of these contests Sir Charles Macarthy, the esteemed Governor of Cape Coast Castle, lost his life, in 1824, having under-estimated the strength of the enemy, and rushed into the heat of the battle, hoping to bring it to a speedy conclusion. It was not till the arrival of the British embassy at Kumasi, the capital of Ashanti, to make pacific arrangements with the king, in 1827, that the real character and power of this remarkable people were ascertained. The narratives published by Bowdich, Dupuis, and others, are of fearful interest. These gentlemen were struck with the barbaric pomp and splendour of the sable monarch and his surroundings. They found his numerous attendants profusely laden with ornaments of gold, whilst the most common

articles in daily use were also made of the precious metal. They saw the royal executioner with his hatchet on his breast, and the fatal blood-stained stool before him, ready, at the sound of the death-drum, to do his fearful work; and they ascertained that the king had recently immolated on the grave of his mother three hundred victims! The truth of the appalling statements of the British ambassadors to the king of Ashanti has been amply corroborated by subsequent witnesses of undoubted veracity. Nor were the accounts brought home by Sir Garnet Wolseley and his heroic band of British officers and men, who captured Kumasi in 1873, during the last Ashanti war, more favourable as to the character and habits of this warlike and savage people.

The *Fantis*, although far inferior in courage and enterprise to their neighbours the Ashantis, are nevertheless a numerous and important tribe of natives, and are supposed to number about 1,000,000. They owe their very existence as a people to the influence and protection of the English at Cape Coast Castle, which is situated within their territory; for, had they been left to themselves, they would have perished long ago, as did many other tribes, who were vanquished by their powerful enemies. The country occupied by the Fantis extends along the Gold Coast for nearly 200 miles, and reaches inland to the river Prah, on the southern frontier of the Ashanti country. The land is generally fertile, and in many places well cultivated, the people being industrious and well-disposed. Populous towns and thriving villages are to be seen in every direction, and the condition of the people is rapidly improving under the fostering care of the British Government and the instructions of the missionaries. Those of the Fantis who have been partly civilized are fine specimens of the African race, and make useful servants and mechanics in the colony.

Immediately bordering on the countries already mentioned, we find another powerful and important tribe of native Africans—the *Dahomans*; and for warlike aggression and ferocious cruelty, they may be fairly classed with their still more powerful

neighbours the Ashantis. The savage character of this people was first brought to the notice of Europeans by Mr. Norris, who took a journey through the country, and paid a visit to Abomi, the capital, for the purpose of promoting the extension of trade and commerce, in 1772. This gentleman, as well as Mr. Dalzel and others who afterwards visited Abomi, describes scenes of cruelty and blood similar to those which were witnessed by the British ambassadors at Kumasi. Dalzel gives the following account of the king's female body-guard: "Within the walls of the different royal palaces of Dahomi are immured not less than 3000 women; several hundreds of these are trained to the use of arms, under female generals and officers appointed by the king. These female warriors are regularly exercised, and go through their evolutions with as much expertness as male soldiers." The king's palace at Abomi is described as surrounded by a substantial clay wall about twenty feet high, the top of which is ornamented with human skulls, elevated on small wooden stakes at regular distances. Access to the interior of the palace is generally denied to Europeans; but Mr. Dalzel once visited the king during his illness, and was admitted to the royal bed-chamber, a detached room surrounded by a low wall, the top of which was ornamented with human jawbones, and the path which led to it was paved with human skulls! Other appalling instances are given by the traveller just mentioned, the particulars of which are too shocking to be quoted.

Besides the large and powerful native tribes already mentioned, there are in Western Africa many other separate and independent clans, as the Feloops, Egbas, Cromantees, Timmanees, Loossoos, Sarrawoollies, Sulimas, Kurankoes, Krumen, and others, a description of which might be interesting if our prescribed limits permitted the attempt; but, so far as we have ascertained, there is such a striking resemblance between one and another, that we may venture to forego further details in this direction, and proceed to the consideration of other matters which demand our attention.

MANNERS AND CUSTOMS.

In offering a few remarks on the manners and customs which generally prevail among the native inhabitants of Western Africa, it may be proper in the first place to advert to the question of *Civil Government*. The people are in a barbarous condition, it is true, but they are not entirely without rule and law of some kind. The whole country being divided into a number of petty independent states, the government is almost invariably of the most despotic character. The will of the king or chief is the law of the tribe, and woe to those who dare to thwart or oppose his sable majesty ! There are, nevertheless, in most places forms of law which are sometimes resorted to. Not only has each tribe its king or chief, but each town has its head-man or *alcaide*, who is empowered to hear and settle cases of minor consequence. Each town has also its *bentang*, or "talking place." This is a large platform of wattled bamboo-cane, raised about two feet from the ground, and is generally erected under the shade of an umbrageous tree called "the palaver tree." Here the men meet together and lounge, especially in the evening, to talk over the news of the day. Here also the people assemble when cases of dispute or disagreement have to be settled. This is the place of judgment, and answers the purpose of a court-house in our day, or that of the "gate of the city" in eastern countries, as it existed in ancient times. The chief or alcaide having taken his seat, attended by his councillors, the case is stated in all its particulars, witnesses are cited, and evidence is taken in due form. Then the pleadings commence, when displays of native eloquence are sometimes made which one would hardly expect among such a rude people, practised hands being employed on each side to conduct the proceedings.

When all has been said that can be said upon the subject, the president gives his *dictum*, and states in a few words what is to be done. If the case at all affects the interests of the chief, it may be foreseen how it will terminate ; or he may

prevent its coming to a trial in any form—for, with a word of his mouth or a nod of his head, he can inflict the severest punishment upon those who have incurred his displeasure, even to the taking away of life itself. Indeed, human life is very lightly esteemed by the barbarians. "If a black man had brought me that message," said the king of Ashanti in a rage to the British ambassadors, "I would have had his head cut off before me!" The people are taught to regard the king with profound and superstitious reverence; and not only the common people, but the subordinate chiefs and caboceers, prostrate themselves in the most abject manner before his sable majesty; and when permitted to approach him actually crawl into his presence upon their hands and knees, throwing dust upon their heads in token of their deep humiliation.

Although we have adverted to courts of law and judicial process as practised in some parts of Western Africa, it must not be supposed that there exists anything of this kind analogous to what we have in England and other civilized countries. It is but very rarely that we meet with anything like rational investigation for the discovery of guilt, with a view to meet the claims of justice. Recourse is more frequently had to witchcraft, and to various superstitious rites and ceremonies, when parties are suspected of crimes. The sickness of a chief often causes the death of many persons. It is generally ascribed to magic, and a professed sorcerer is summoned to find out the culprit. This is professedly done by the sacrifice of a fowl, and the inspection of its internal parts, accompanied by sundry incantations. Confession of guilt is sometimes extorted by physical torture, and instant death is the punishment awarded. The methods of infliction are various. Men are speared, beheaded, or have their heads crushed between two stones, and women are generally impaled. If a chief is long in recovering, or in dying, many victims are thus sacrificed, as the "custom" is continued till the crisis arrives. Persons suspected of adultery are required to drink poison-water, or to walk with bare feet over plates of red-hot iron; either of

which, it is alleged, will prove harmless to the innocent, whilst if guilty the parties will be deservedly punished. Minor crimes, as petty thefts and other misdemeanours, are generally punished by heavy fines imposed on persons possessing property, or the loss of personal liberty if the offender happen to be poor. To drag a poor fellow into perpetual slavery is the common mode of demanding satisfaction for transgression in Western Africa, as it affords the most certain method of replenishing the coffers of the despot.

On some occasions, however, the people are allowed to take the law into their own hands, and to administer it in a somewhat ludicrous manner. This is especially the case with regard to an institution which we found in existence in several native towns on the banks of the Gambia, and which appears to be known on various parts of the coast. It is termed *Mumbo Jumbo*, and is called into operation for the purpose of curing domestic squabbles and punishing rebellious wives. The negroes who are in circumstances to do so, being in the habit of multiplying their consorts, are not unacquainted with "family jars"; but when a serious breach of the peace has taken place, and the master of the house has failed to put matters right by friendly remonstrance, Mumbo Jumbo interposes his authority. This is a person unknown, with a hideous mask on his face, a staff in his hand, and robed in a singular grotesque dress made of the bark of a tree. When he is seen entering the town in the dusk of the evening, and approaching the *bentang*, where the people are assembled for their usual amusements, great is the curiosity which is excited as to the parties who may have occasioned the visit of the mysterious personage. There are many palpitations and heart-searchings among the ladies, whose consciences tell them that they have not been remarkably amiable and pacific of late in their respective families. At length Mumbo Jumbo, with unerring aim, pounces upon the unfortunate vixen to be punished for her misconduct. He strips her naked, ties her to a post, and severely beats her with his rod, till she cries for mercy and promises not to offend.

again; whilst the bystanders, of both sexes, look on with derisive bursts of laughter and shouts of savage joy, forgetting that their turn to be punished may soon come. This Mumbo Jumbo may be the husband of the lady thus chastised, or it may be his friend, whose services have been engaged for the occasion. Having executed his offices in perfect disguise, he retires in the darkness of the night, takes off his dress, and hangs it up in a tree near the town, where it remains suspended *in terrorem*, as a standing warning to unruly wives. Some of the African ladies think there ought to be instituted a Mumbo Jumbo for naughty husbands, as well as for disobedient wives!

The sacred ordinance of *marriage*, as instituted by the Almighty, and as acknowledged in civilized and Christian countries, is unknown among the barbarous tribes of Western Africa. Both Mohammedans and Pagans are remarkably licentious in their conduct, and indulge their sensual passions without restraint. And when a so-called matrimonial engagement is made, it is a curious transaction. The first thought that occurs to a young man with such a project in view is—Has he the means of paying the price that the parents will expect or demand for the young damsel on whom he has fixed his eye? This matter having been settled, and a present of the mystic kola nuts made in due form, a bargain is concluded with the old people, irrespective of the views and feelings of the young lady on the subject, the day of the wedding is fixed, friends are invited, and a feast is prepared. When the appointed day arrives, and the wedding guests are assembled, about sunset the bride is introduced, dressed in a white robe; and, having taken her seat in the centre of the hut, a number of old matrons surround her, and give her earnest and serious lectures as to her future behaviour as a wife. In the meantime a number of young girls, as bridesmaids, enter the hut, singing and dancing, and finally conduct the timid bride to the hut appointed for her future residence; and the night is spent in feasting, drinking, drumming, and dancing, without any legal or religious ceremony whatever.

Polygamy is allowed both by Mohammedans and pagans, and is generally practised by all the native tribes with which we are acquainted. The Koran does indeed impose some limitation to the number of a man's wives, and requires that they should not exceed four. But in many professedly Mohammedan countries the principles of the false prophet have such a slender hold on the masses of the people, that this rule is totally disregarded; whilst among the pagan tribes no restraint whatever is recognized, the only limit to the number of a man's wives being his means to purchase them. We have met with instances in which native Africans have had ten, twenty, or thirty wives; whilst kings, chiefs, and caboceers are known to number them by hundreds and thousands. It is said that the king of Ashanti rejoices in the mystic number of three thousand three hundred and thirty-three wives!

In the present barbarous state of African society, it is unnecessary for a husband to calculate the means of supporting his wife or wives, for when once procured they are the principal means of supporting him and his children. It is the wives who cultivate the ground, and do all the heavy work and drudgery about the place, in common with the domestic slaves, whilst their lazy lords are lounging about in their huts at home or at the *bentang*. The result of this fearful system may be readily imagined. According to Major Gray, "polygamy is a fruitful source of jealousy and distrust; it contracts the parental and filial affections; it weakens and disjoins the ties of kindred, and totally unhinges the frame of society. The fathers have many wives, the wives have many children; favouritism, in its most odious forms, sets in; jealousy is soon aroused, and revenge unsheaths the sword which deals forth destruction."

The *birth of a child* in Western Africa is an event as joyous as in most other countries, but it is attended by very different circumstances. The little stranger no sooner makes its appearance in this cold and cruel world than the matron in attendance takes it by the feet, and, lifting it up, gives it a

tremendous shaking—as she says, “to make it stand straight”! Its treatment afterwards is in perfect harmony with this rough beginning. As the mother is soon up and going about her domestic duties, the little thing is placed on a mat or skin on the floor of the hut, and left to sprawl about *ad libitum*, without receiving much maternal attention during the day, unless it demands it by the strength of its lungs. When the mother goes out to work in the field from morning till night, she is generally obliged to carry her infant with her; and she may be frequently seen digging the ground with her child tied on her back or across her hip, subject to fearful jolting at every stroke of the hoe. We have seen the legs of little negro children sadly bent, evidently from this coarse method of nursing.

Nor are the circumstances attending the *death and funeral of a child* or other member of a negro family less repulsive. We have seen touching manifestations of real or affected sorrow on such occasions, so far as loud weeping and howling were concerned; but at the same time the dead has been carried to the grave in a most indecent manner, without any kind of coffin, at a running pace, amid the firing of muskets and the noisy clamour of the people. And when the friends return from the funeral they invariably spend the night in drumming, dancing, drinking, feasting, and general dissipation. Feasts are also held at stated periods afterwards in memory of the dead; and portions of food are taken to the grave and left there, under the superstitious notion that the spirits of the departed return to partake of it during the night!

The *houses or huts* of the natives are generally of a very rude and simple character. Where the bamboo flourishes, as on the banks of the Gambia, the Senegal, and in other localities, they are made of neat cane wattled work, as are also the fences which enclose the yard or compound of each family. In other places the dwellings of the people are built of mud, which dries rapidly in the sun, and forms a substantial wall. When the mud or clay is mixed with straw or dried grass it is called

"swish," and is still more durable. The usual form of the African huts is circular, or beehive-shaped; and being thatched with long grass, they appear at a distance like so many hayricks in a farmyard. It is not unusual, however, to find in some towns, as in Abomi and Kumasi, the dwellings of the most opulent natives built of a square shape; and, whether constructed of mud or woodwork, they are in these cases substantially built, with neat verandahs or open sitting-rooms in front, neatly finished, and sometimes highly ornamented. The place for cooking the food is invariably apart from the main dwelling, as are also the apartments of the wives and slaves; hence, when a man has a large family, his domestic establishment presents the appearance of a small village within an enclosure.

The domestic wants of the negroes, in a climate which admits of their spending most of their time out of doors, are few and simple; consequently we find their huts not encumbered with much furniture. On entering the rude dwelling of an African, you may observe on one side of the principal apartment a narrow platform of wattled cane-work, raised about half a yard from the ground, and covered with mats. This is the sleeping place, and answers the purpose of a bedstead. One or two iron or earthenware pots, in which they cook their food, a few wooden bowls and calabashes, in which it is served up, a wooden mortar and pestle, in which they pound the corn in making their *cus-cus*, with a rude lamp, and sometimes a copper kettle, complete the list of household utensils required by this simple people.

The *mode of living* adopted by the negro race is equally simple. They only take two meals a day—the one about ten o'clock in the morning, and the other about six in the evening. These generally consist, with but little variation, of manioc, yams, sweet potatoes, and other similar roots, pounded corn (called *cus-cus*), and boiled rice served up with milk or with soup, with the addition occasionally of a small quantity of fish, flesh, or fowl, according to their means, taste, or fancy. The whole

mess, of whatever it may consist, when cooked is poured into a large calabash or wooden bowl, which is placed in the centre of the hut, and around which the family assemble to eat,—first the lords, and then the ladies and the children, for an African gentleman, in his heathen state, never eats with his wives or little ones. It is a novel sight to a European, this negro meal at his own house, especially when the family is large, as they make use of their hands only, whether the contents of the bowl be solid or liquid,—knives, forks, and spoons being out of the question. In the course of our travels in Western Africa we never saw bread of any kind baked or used by the natives.

In *personal appearance*, the natives who have never been reduced to a state of slavery are far superior to what many would suppose. In some of the tribes we have seen men tall and athletic, and women, whether of bronze or jet black complexion, well formed and fairly handsome, their skins being at the same time smooth and shining from their frequent anointing with palm oil. The *dress* of those who do dress is very simple, and differs little throughout the country,—fashions and modes, as practised by civilized nations, being totally unknown. The most common garb of females consists of two oblong cloths of native manufacture, called “pangs,” one of which is thrown loosely round the lower, and the other over the upper part of the person, with head-dress of Madras handkerchiefs. The men, however, generally wear wide pantaloons, and a loose robe reaching down to the feet over their under-garments, and a turban or cotton cap on the head. Ladies of rank, when in full dress, appear with splendid head-dresses of a conical form, resembling the shape of a sugar-loaf; and are frequently laden with ornaments of gold and silver, in the form of massive earrings, bracelets, manillas, or heavy metallic rings round the wrists and ankles, with a profusion of beads of various kinds and colours. Their favourite domestic slaves, who walk behind them when they visit, however scanty their clothing, are also frequently adorned with ornaments of gold, the whole of which, as well as the wearers, belong to their owners. The

use of these ornaments is denied the slaves, as a punishment, when they have given offence to their mistresses. All classes of natives, except slaves, wear sandals of stained leather, beautifully ornamented, instead of shoes. But although we have thus described the dress of those who do dress, it must not be forgotten that children of both sexes may be everywhere seen running about entirely destitute of clothing, and that adults, free persons as well as slaves, wear next to nothing when pursuing their daily avocations. There has been an improvement, however, in this respect of late years, as civilization has advanced, especially in the neighbourhood of European settlements and mission stations.

The people of Western Africa everywhere manifest a strong passion for *trade and commerce*; and a native has no sooner the means at his command, than he engages in some kind of traffic with characteristic zeal and earnestness, according to his opportunity. This propensity is manifested by all classes, from the king to the meanest slave; and fairs and markets are held periodically in various parts of the country, where thousands of people attend to interchange property, their trade being generally conducted on the principle of barter. Money coin is unknown among the natives of the interior. That which approaches nearest to it as a circulating medium is cowrie shells. These are strung together in hundreds in some districts, and then they are easily counted; but in other places they are put into bags containing 20,000 each, and have all to be reckoned off separately, which is a very tedious process. Some idea of the cumbrous and inconvenient character of this shell currency may be formed, when it is stated that, so small is the nominal value of the cowrie, fifty of them go to a penny, and 12,000 to a pound sterling. As 100,000 are reckoned a load for a camel, twelve camels would be required to carry £100 in cowries; whilst £2 in this cumbrous African currency form an ample burden for a man to carry on his head. Although cowries are the most common kind of currency in Western Africa, and will generally serve the purpose of the traveller

when he can procure them, this is not always the case. In some parts of the country, beads, brass-wire, bars of iron, and bundles of native cloth are recognized as the smaller species of currency, and muskets, slaves, and gold as the larger ; and without some of these articles nothing that is required can be obtained.

Rude and barbarous as the native Africans are in many respects, they have nevertheless made a degree of progress in some branches of *art and manufacture* which is quite surprising, considering their slender resources. In almost every part of the country the people are in the habit of weaving a coarse but strong cotton cloth. It is made in very narrow webs of about six or eight inches wide, which are sewn together so as to form the oblong cloths or "paugs," already mentioned. The cotton used in this fabrication is grown on the spot, and is spun into threads for warp and weft with the fingers, without any kind of machinery ; whilst the loom for weaving is of the simplest construction. The art of dyeing is also generally known. Different colours are used to ornament their garments ; but the most common is a permanent blue obtained from indigo, which is an indigenous plant on the banks of the Gambia, and in other places. In earthenware they manufacture coarse dishes, pots, and jars, some of which are ornamented with curious devices, as are also the calabashes which they prepare and use for various domestic purposes. Mats used for sitting and sleeping on are also staple articles of native manufacture almost everywhere ; whilst the art of tanning and working in leather is generally practised : some of the articles thus made—as sandals, greegrees, pouches, saddles and bridles, etc.—are sometimes beautifully ornamented. But the best specimens of native art which we have seen are those which exist in different kinds of metal. Iron, copper, and gold are found in various parts of the country. These the natives smelt and work up into a variety of articles with wonderful ingenuity, with tools of the rudest description. The gold rings, chains, and bracelets, which we have seen manufactured in

Western Africa, might, in some instances, have been taken for the work of European goldsmiths, so delicate and beautiful were both the design and the workmanship.

SUPERSTITIOUS NOTIONS AND PRACTICES.

On turning our attention to the moral and religious condition of the numerous tribes inhabiting Western Africa, a dark and gloomy picture presents itself to our view; for what can we expect in a land where the Christian's Bible, and Sabbath, and Saviour, are unknown? Truly "darkness covers the earth and gross darkness the people."

The entire population of Western Africa was no doubt pagan at no very remote period, but in modern times the religion of the false prophet has extensively prevailed, having been zealously propagated with fire and sword by northern tribes of Arab descent. But there is not so much difference between the Mohammedanism and the paganism of the negroes as many suppose. The distinction is rather nominal than real, so far as the moral conduct of the people is concerned. All profess to believe in the existence of God, if a confused notion of a higher power may be so designated, but all are entirely ignorant of the character and claims of the Divine Being, and exceedingly superstitious. This is evident from the eagerness with which they resort to their greegrees, saphies, and fetishes, in times of difficulty and danger, and the confidence which they place in their ability to procure for them every good which they require and to defend them against every kind of evil.

Greegree, or *saphie*, is the name given by Mohammedans to the charms or amulets which they wear upon their persons, or suspend in their dwellings, to avert a dreaded evil or to procure a desired good. They generally consist of a few sentences extracted from the Koran, and written upon slips of paper in Arabic by the priest or *maraboo*, who carries on a profitable trade in this branch of his profession—a high price being frequently paid for one of them. When they are to be worn upon

the person as ornaments, these scraps of writing are enclosed in small pieces of red cloth or leather, neatly stitched up, and stained with various colours, with thongs attached with which to suspend them from the neck or bind them to the arms, etc. One of these greegrees will be worn to preserve the person from being pierced with a spear or musket-ball in battle; another to prevent the wearer drowning by the upsetting of the canoe; whilst a third will be suspended open, as an inscription, in the hut or store of the native merchant, to procure prosperity in trade, etc. So numerous are the purposes for which these foolish charms are used, that we have frequently seen the superstitious natives almost covered with them from head to foot; and we have witnessed some affecting instances of the implicit confidence which is placed in them on occasions of emergency. To show that the Mohammedan negroes are not very particular as to the construction of their charms or amulets, and to illustrate the superstitious regard which they pay to anything belonging to white men, it may be stated that on one occasion, on a greegree being cut open, it was found to contain nothing more than a square of white man's soap, with the mark clear and legible, "Genuine Brown Windsor"!

The little incident just mentioned may serve to show the intimate relationship which exists between the greegree and the fetish, in the confused and ignorant mind of the negro. Whilst the greegree of the Mohammedan, when correctly made, consists of a written charm, as already stated, the fetish of the pagan is made of almost anything, consecrated by the priest for the purpose; the stranger the matter employed, the greater is the confidence which appears to be placed in it. The most common articles used in the construction of fetishes, to be worn on the person or hung up in the house or garden, are the heads, claws, bills and bones of various kinds of birds, animals, and reptiles. These are enclosed in the horns of sheep, deer, or other animals, or encased in leather or cloth, and suspended by thongs, like the Mussulman's greegree. We have known instances in which negroes have obtained a lock of a white

man's hair, or the paring of his finger nails, for the purpose of fetish, having a high opinion of their power to preserve them from evil.

In addition to the superstitious confidence which the degraded Africans place in these foolish things, they are in the habit of noting lucky and unlucky days, and of performing numerous silly rites and ceremonies, on going to war or commencing a journey, which partake of the nature of witchcraft. When questioned on the subject, we have never known them give any reason for their strange conduct beyond that which they have always at hand, and which they make use of on almost every occasion—namely, they do so “because their forefathers did so, and they are quite satisfied to tread in their steps.”

Some of the superstitious rites and ceremonies of the negro race partake more of the nature of open idolatry than any of those which have yet been mentioned. For instance, they pay homage to certain lakes, rivers, and mountains, which they regard as sacred, believing them to be the special dwelling-places of their gods. They also adore various animals and reptiles, which they believe to be animated by the spirits of their departed ancestors. In some places large serpents are kept and fed, in houses set apart for the purpose, by the fetish priests. To these ugly creatures sacrifices are presented and divine homage is paid by the people at stated periods—a liberal present being always brought for the officiating priest on all such occasions. At Dix Cove a large crocodile, kept in a pond near the fort, constantly received divine honours a few years ago. Any person going on shore at that place might have a sight of the hideous monster at the expense of a white fowl and a bottle of rum. The fetish-man took the fowl and the spirits, and proceeding to the pond, made a peculiar whistling noise with his mouth, when the crocodile came forth and received the white fowl as his share of the offering, whilst the priest appropriated the liquor to himself. On one occasion, Mr. Hutchinson and Captain Levens were exposed to considerable peril on paying a visit to this place to witness the novel scene,

for the fowl having escaped from the fetish-man into the bush just as it was being presented, the crocodile made towards them, and pressed them so closely that, had not a hapless dog crossed their path, of which the monster made his repast, one of them would most probably have fallen a victim to his rapacity.

In common with many other heathen nations, the Africans are in the habit of offering sacrifices to their deities, as well as of uttering before them foolish and unmeaning prayers. Fowls, oxen, sheep, goats, and dogs are slain for this purpose, as the deluded natives are strongly impressed with the idea that their gods delight in blood. But the most awful circumstance that has come under our notice, in connection with African superstitions, is that of the offering of human sacrifices, which prevails to an alarming extent, especially in the kingdoms of Ashanti and Dahomi. If a king or a nobleman wishes to convey a message to a departed friend in the world of spirits, he whispers the message in the ears of a slave, and immediately has his head struck off! And at the death of persons of distinction, hundreds of hapless human beings are cruelly slaughtered by surviving relatives, that their spirits may attend upon those whom they wish to honour in the unseen world, and that their bloodthirsty deities may be propitiated. On the death of the king of Dahomi, a few years ago, 280 of his wives fell victims to the sanguinary superstition alluded to, and still larger numbers have fallen in Ashanti on similar occasions.

This dark account of African superstitions may be still further confirmed and illustrated by a brief quotation from the testimony of a modern missionary. Describing what he witnessed on the coast of Guinea, the Rev. A. Bushnell says: "After visiting the principal chiefs, I went to see several of their *jumu*, or 'devil houses.' The principal one is a rude thatched edifice, upon entering the door of which I saw grinning at me four or five hundred human skulls, with which the pillars and walls were lined; and as I crossed the room I walked upon a pavement of human skulls. The sight was the most ghastly and horrid I have ever seen. As with trepidation I retreated from this habi-

tation of devils, my attention was called to a scaffold eight or ten feet high, in the yard near the door, on which were a large quantity of human bones, some of which seemed fresh and new. Upon inquiry, I learned that these were the bones of enemies taken or killed in war, or for witchcraft; and some of the flesh had been eaten, and the blood drunk, in horrid fetish orgies. To this temple the sick are brought to sleep, and to have incantations performed over them. From this charnel-house I went to call upon Juju Jack, the 'arch-priest,' or 'chief devil-man.' I found him sitting in the porch of his dwelling, with emblems of his craft on either side. He conducted me through a room in which were skulls and fetishes, and through a dark passage into a back apartment, where I was furnished with a chair and offered palm wine. He is a fiendish-looking elderly man, and seems capable of any work of cruelty and blood."

To the dark and fearful catalogue of cruel and superstitious practices to which the natives of Western Africa are addicted, we must add the appalling crime of cannibalism, and we have done. We were long since aware that, in the furious triumphs of the battlefield, Ashanti warriors and other native soldiers were in the habit of drinking the blood and eating the hearts of their vanquished enemies, from a superstitious notion that they would by doing so imbibe the courage and the warlike spirit of those whom they had slain; but we were not till recently prepared to admit that in any part of the vast continent men could be found who would deliberately slay and devour each other. But from well-authenticated accounts which have recently come to hand, it appears to be even so. For fearful illustrations of African cannibalism we might refer the reader to the "Travels of Du Chaillu," and other publications; but the most recent and direct information on the subject is that lately brought from the Bonny river by the mail steamer *Armenian*. A party landing there from this vessel declare that, on walking through the town, they were horrified to see no less than five human heads, arranged in the most systematic order on the grass, with a fire close by and a pot ready for cooking. At another spot not far distant

lay arms, legs, and other parts of human bodies, an old black woman being busily engaged in preparing the ghastly meal ! But we must turn away from this sickening sight, acknowledging the truth of the Divine declaration, that "the dark places of the earth are full of the habitations of cruelty."

COLONIZATION AND MISSIONS.

Although the soil of Western Africa is in many places very fruitful, and the land on the whole abundantly productive, as already stated, there is nothing in the climate or circumstances of the country to make it a desirable place for European colonization or emigration, as compared with Southern Africa, Australia, America, and other lands where the climate is comparatively healthy. It is, nevertheless, a fact that at a very early period a number of settlements or mercantile establishments were formed on the coast, some of which have gradually expanded into considerable dimensions. These were originally called "factories," and were generally connected with the infamous slave-trade. When this appalling traffic in human beings had become an extensive and recognized institution, private mercantile firms and incorporated trading companies built stores and established slave-barracoons at the mouths of the principal rivers and other places, where they contrived to have everything in readiness when vessels came to bring supplies of merchandise and to carry off the slaves. At these points they generally erected forts, and mounted them with guns for the defence of their establishments, knowing that the nature of their traffic constantly exposed them to the sudden attacks of hostile natives. They also kept an ample supply of small arms and ammunition, not merely to barter for slaves, but also for the use of the slave-hunting parties which were sent forth, from time to time, to capture and bring in the poor hapless negroes, when the supply was not sufficient from other sources to meet the demands of the market.

It was not till the slave trade was doomed, and a spirit of

Christian philanthropy was awakened in the breasts of a few noble-minded Englishmen, that European and American settlements were established in Western Africa, in the interests of legitimate commerce, and with a view to promote the civilization and moral elevation of the natives. Viewed from this standpoint, and as connected with Christian missions, the history of the respective settlements which have been formed on the western coast of Africa becomes a very interesting study, illustrating, as it does, the character of the country and the condition of the people. To this branch of the subject we now call the attention of the reader, so far as our limited space will permit.

SIERRA LEONE.

The first British settlement formed on the western coast of Africa, the avowed object of which was the suppression of the slave trade, the encouragement of legitimate commerce, and the civilization of the natives, was called *Sierra Leone*, from a river of that name, on the southern bank of which the first town was built. For hundreds of miles on either hand the coast is generally low and swampy; but here the land rises into mountains of considerable altitude, and there is a bold peninsula stretching out into the sea which forms an excellent shelter for vessels at anchor in the spacious natural harbour formed thereby, in the mouth of the river, which is several miles wide, and navigable for vessels of moderate burden to a considerable distance up the country. These natural advantages soon attracted the notice of Europeans visiting the coast; and as early as 1463 the Portuguese established themselves for a time at this place. The notorious Sir J. Hawkins, the first Englishman who embarked in the African slave trade, also landed here, and made unsparing use of fire and sword in capturing the poor natives to drag them into hopeless bondage. But the time came when this locality was to be the scene of a very different enterprise, and when the long degraded negroes were to

be taught to know that there were white men who felt for them as men and brethren.

On the 21st of July, 1783, Dr. Smeatham, who had spent several years on the coast of Africa, addressed a letter to Dr. Knowles, suggesting the idea of a free negro settlement at Sierra Leone, for the purpose of checking and putting down the slave trade, and of diffusing the principles of Christianity among the natives. The same subject seems to have been occupying the mind of the benevolent Mr. Sharp at the same time; for on the 1st of August of the same year he sketched the outline of a plan of such a settlement, which he observed in the first paragraph, "will deserve all encouragement, if the settlers are absolutely prohibited from holding any kind of property in the persons of men as slaves, and selling either man, woman, or child." The necessity for such a settlement was rendered more urgent in consequence of a large number of negro slaves having obtained their freedom by deserting from their masters and joining the British in the American war; and for whom, as well as for a number of Maroons brought from Jamaica, it was necessary to provide a permanent home. Some of these had been sent to Nova Scotia, others to the Bahamas, and many more had come to England with the British army at the close of the war. Those who crowded the streets of London were in a most wretched condition of misery and starvation. As many as four hundred applied to Mr. Sharp and other benevolent gentlemen for relief at one time; and it was found necessary to appoint a committee to devise some means of meeting the emergency.

The number of negro mendicants in and about the metropolis was now so large that they were regarded as a public nuisance; and the Government was induced to interfere by providing temporary relief for the poor sufferers, and by furnishing transports to take out as many as were willing to go, to form a new settlement on the western coast of Africa. Everything being arranged, at length the little fleet sailed, under convoy of the *Nautilus* sloop of war, on the 8th of April,

1787; having on board 400 negroes and 60 Europeans. On the arrival of the vessels at Sierra Leone, Captain Thompson, who had been placed at the head of the expedition, purchased from the paramount native chief of the country a fine tract of land about twenty miles square, well watered and in every respect suitable for the purpose of a settlement, to which other territory was afterwards added. He then fixed upon a beautiful eminence on the southern bank of the river or estuary for the site of a new township. Three hundred and sixty town lots of one acre each were measured off, with regular streets intersecting each other at right angles, and the lots were drawn for and apportioned on the 12th of June.

But notwithstanding these favourable circumstances, the actual commencement of the settlement was extremely inauspicious. The negroes had become thoroughly demoralized during their residence in London; and, if possible, still more so on their passage out,—a large quantity of ardent spirits having been consumed on board the ships. They, moreover, arrived at Sierra Leone at the most sickly season of the year, in a spirit of general murmuring and complaint, and the sickness and mortality which speedily followed were fearful. When the *Nautilus* left for England, about three months after the arrival of the fleet, there remained in the colony only 276 persons: so that by desertions and deaths the settlers had been reduced in this short space of time to little more than one-half the original number. In March, 1788, the Rev. Mr. Fraser, who had gone out as colonial chaplain, was obliged to return home on account of illness, and at the time of his departure the number of colonists had been further reduced to 130. Apprehensive that the infant settlement might become entirely extinct unless speedy help was afforded, Mr. Sharp and the friends who acted with him hastened to its relief, by sending out the brig *Myra*, laden with stores, and conveying thirty-nine additional settlers, including two medical men and other gentlemen of superior intelligence and influence. This timely relief encouraged the few surviving

colonists; but they were soon afterwards doomed to experience another sad calamity. A neighbouring native chief, feeling aggrieved by the conduct of some of the settlers towards him and his people, first gave notice of his intention, and then came down with his warriors and burnt the town to ashes.

In the year 1791, another association was formed for the management of the new settlement; by whose efforts a few of the dispersed colonists, to the number of sixty-four, were again collected, and encouraged to make another attempt to form a permanent establishment at Sierra Leone. About the same time 1200 of the free negroes, already alluded to, were brought over in sixteen vessels from Nova Scotia, at their own request, the climate of North America proving unsuitable for them; and soon afterwards 100 Europeans arrived from England, just in time to put down a party of rebellious negroes who threatened the destruction of the settlement. With this large reinforcement of settlers, a fresh commencement was made at colonization, and a new town began rapidly to rise on a better site than the former one, which by order of the Directors was called Free Town, to indicate the avowed object of the settlement as the home of freedom. During the following two or three years the colony made rapid advancement; but in 1794, when it had arrived at a pleasing state of prosperity, the town was entirely destroyed by a French squadron, which attacked it with an overwhelming force. By this untoward event a large amount of property was sacrificed, and the loss to the Company was estimated at £50,000.

Disappointed and discouraged by the frequent reverses which they had experienced, in 1808 the association which had hitherto managed the affairs of Sierra Leone transferred the entire settlement to the British Government. From that period it has continued to prosper, notwithstanding the difficulties with which it has had to contend, arising from the unhealthiness of the climate and the political enemies by which it has been frequently assailed. The slave trade having been pro-

claimed illegal, a number of British ships of war were now appointed to cruise on the coast, with a view to intercept the vessels employed in carrying off slaves in a clandestine manner, and to set the poor captives free. The negroes thus liberated were for several years taken to Sierra Leone and provided for by Government, till they were able to cultivate the allotments of land which were given to them for their own support. The population of the colony, which has been constantly increasing, now consists chiefly of liberated Africans and their descendants, together with the descendants of the Nova Scotian and Maroon settlers previously mentioned, and about a hundred Europeans, most of whom are employed in various offices under Government.

Free Town, the capital of the colony, is beautifully situated on the south side of the river or estuary, on a gentle slope at the foot of the mountain, about six miles from the point of the peninsula, which juts out into the sea, in latitude $8^{\circ} 30'$ north and longitude $13^{\circ} 30'$ west. It presents a charming aspect when viewed from the shipping in the harbour; many of the buildings being of a substantial character, and interspersed with cocoanut, banana, and other umbrageous trees of the freshest green. The Government House, barracks, hospital, the signal station with its flagstaff, and the Wesleyan mission-house and chapel, are prominent objects in the landscape, in consequence of their elevated position in the rear of the town. There are also many other towns and villages in different parts of the colony, some of which are situated among the mountains inland, and others by the seashore, surrounded by the farms and gardens of the inhabitants. The principal of these are Wilberforce, Wellington, Waterloo, York, Regent, Kiskey, Kent, Charlotte, Leicester, Gloucester, Bathurst, Grassfield, Hastings, and Allen Town.

In these places the liberated Africans are chiefly located, and they may be seen engaged in agricultural, mechanical, and other industrial pursuits. Having been dragged away from their homes on various parts of the vast continent, they speak

a variety of languages or dialects among themselves ; but they soon learn a little English, and become, with proper instruction, intelligent and useful members of society. The capability of the African race of education and advancement in various kinds of knowledge has been fully demonstrated at Sierra Leone, for we have there clerks, merchants, civil and military officers, magistrates, teachers and Christian ministers, who in their youth and boyhood were rescued from slavery, and when first put to school were as ignorant as can well be imagined. Altogether the colony wears a pleasing aspect ; and, notwithstanding the difficulties with which it has had to contend, it bids fair to fulfil the most sanguine expectations of its friends and patrons. The population of Free Town is estimated at 15,000, and that of the whole colony at 50,000.

The most pleasing feature in the colony of Sierra Leone is, however, its rapid advancement in religion and morals ; and a brief summary of the means employed to bring about the wonderful change which has taken place in the condition of the people in this respect, can scarcely fail to interest the reader. The history of missionary enterprise, in this land of sickness and death, has been as chequered as that of its civil affairs at an early period. Colonial chaplains were appointed at different times, from the beginning, to minister to the Government functionaries and others ; but owing to frequent deaths and absences from illness, the office was often vacant. The first effort of a purely missionary character for the benefit of Western Africa was made by the Baptist Missionary Society, which sent out Messrs. Grigg and Rodway in 1795. On their arrival at Sierra Leone it was agreed that Mr. Grigg should settle at Porto Logo, a town about forty miles up the river, in the Timmanee country ; and Mr. Rodway at Banana Islands, about thirty miles to the south of Free Town. But the first-named gentleman having misconducted himself, was dismissed from the colony by the Governor, and embarked for America, whilst the other was obliged to return to England on account of the failure of his health ; and the mission was relinquished.



FORT AND TOWN OF LEHINA

In February, 1796, several mechanics belonging to the Wesleyan-Methodist Connexion sailed from London for Sierra Leone, with the view of establishing a colony in the Foolah country, in order to instruct the natives in the arts of civilized life, as well as to make known to them the truths of the Gospel. In this undertaking they appear to have been encouraged by Dr. Coke, although not authorized by him or the Conference, but left to act entirely on their own responsibility. The consequence was, on reaching Free Town, they disagreed among themselves before proceeding to their destination, separated from each other, some returning home and others settling in the colony, and the enterprise was abandoned. The next attempt was made by the Glasgow and London Missionary Societies conjointly, who sent out, in September, 1797, Messrs. Brunton, Greig, Ferguson, Graham, Russell, and Caffé. Scarcely, however, had they met, when a disposition to differ from each other was manifested. Before they had even left England, violent disputes arose among them on a variety of theological points, which resulted in a scene of wrangling, bitterness, and malignity, which surpasses description. They nevertheless proceeded to Sierra Leone, with the intention of settling in the Foolah country, but, from the unhappy circumstances alluded to, and other hindrances, they never reached their destination. They soon became separated and scattered, and the enterprise was abandoned. The Glasgow Missionary Society afterwards sent out to Sierra Leone Messrs. Henderson and Campbell. On their arrival at their destination they opened a school, and at first promised well; but ultimately they both proved unfaithful. One of them remained in the country, and engaged in the infamous slave trade, and the other returned to Scotland and became an infidel!

It was not till the commencement of the present century, when the Church and Wesleyan Missionary Societies undertook the work of evangelization in Western Africa, that the cause took a permanent and progressive form. The following is an epitome of the incidents connected with the commencement

and course of the labours of these two honoured institutions in Sierra Leone and adjacent places :—

The Church Missionary Society fixed upon Western Africa as its first field of foreign labour. It was in 1804 that it sent out to Sierra Leone Mr. Renner, a German, and Mr. Hartwig, a Russian, to instruct the people in a knowledge of Divine things. In 1806 Messrs Nylander, Butcher, and Prasse—all of whom had been trained at the Berlin Missionary Seminary and ordained according to the rites of the Lutheran Church—embarked at Liverpool to strengthen the mission ; but several months elapsed before they reached Sierra Leone, the vessel in which they first sailed having been stranded on the coast of Ireland, and the second on board of which they went having been long detained both at Falmouth and Madeira. The colony being at that time unprovided with a regular chaplain, some of the brethren undertook to discharge his duties in Free Town, whilst the rest went to the Rio Pongas, a river which lies about a hundred miles to the north of the colony, to form a settlement among the Susoos inhabiting its banks. Here they were joined by other missionaries and teachers who were sent out from time to time, several of whom soon fell victims to the climate. This country was occupied by the agents of the Church Missionary Society for twelve years, with very slender results, scarcely a convert having been won to the faith of the Gospel. At length the mission was considered to be working so unsatisfactorily that the Rev. E. Bickersteth was sent out by the committee to visit and inspect the stations, and to report on their condition and the prospects of the work.

Mr. Bickersteth landed at Sierra Leone on the 7th of March, 1816, having called at Goree on his way ; and proceeded at once to visit the respective stations on the Rio Pongas, Bashia, Canoffee, Kapparoo, and other places, as well as the various towns and villages of the colony. The devoted clergyman spent four months on the coast, and was much pleased with what he saw of the country and the people. He rejoiced over the progress made in the instruction of the rising generation in

the mission schools, but lamented the neglect of preaching, the lack of adult converts, the want of unity among the Society's agents, and the scarcity of English missionaries. The following sentences extracted from the report which he presented to the committee on his return home will indicate his sentiments on the subject last mentioned :—"Much as we are indebted to our German brethren, their labours are our disgrace, their Christian courage and self-denial our reproach, and in an English colony they cannot, from their almost necessary ignorance of our language and habits, be so acceptable as Englishmen. O that some self-denying and devoted clergymen, who love the Lord Jesus Christ better than their own lives, would at once give up all for Him, and come out to labour here !"

Notwithstanding this touching appeal, the stations of the Church Missionary Society on the western coast of Africa continued to be manned chiefly by German missionaries and teachers, till, in the process of time, native agents were raised up and trained in the mission schools and the Fourah Bay College to take a part in the good work, into whose hands it ultimately passed almost entirely. This desirable result was largely aided by a blessed revival of religion which was experienced in Regent's Town, Gloucester, and other places; the missionaries having been withdrawn from the Rio Pongas, and employed chiefly in the colony, among the liberated Africans, after Mr. Bickersteth's visit.

From year to year the work in which the agents of the Church Missionary Society were engaged in Sierra Leone progressed in a most delightful manner, till the Committee at home felt warranted in placing the establishment on a new and independent footing, that their funds might be relieved for other purposes. A European bishop having been appointed, and provision made for his maintenance, and an adequate number of native clergymen having been trained up and ordained for the respective stations, it was proposed to devolve the work entirely on the native pastorate, with the bishop at their head, and to solicit aid towards its support from the funds of the

colony. This was accordingly done, and for a long time a grant of £500 a year was made to the so called Church of England in Sierra Leone, whilst all other denominations were left to support their own ministers as best they could. As might have been expected, this arrangement worked very badly, the majority of professing Christians in Sierra Leone feeling aggrieved that they should be taxed for the support of a Church to which they did not belong, and from which they derived no benefit whatever. After much agitation and heart-burning on the subject, the Governor and Council were obliged to discontinue a grant from the colonial chest to a Church which had never been established by law, and which had no grounds of claim for such a favour above other churches of the colony; and henceforth religious equality was conceded to all denominations, without respect to creed or condition. At the present time the Episcopal Church in Sierra Leone numbers one bishop, twenty-five ministers (fourteen of whom are natives), 4225 communicants, 3515 scholars in the mission schools, and 10,000 attendants on public worship.

An outline of the proceedings of the Wesleyan Missionary Society in this part of the wide field may be compressed into a few sentences. Among the negroes who were conveyed from Nova Scotia to Sierra Leone, in 1791, there were several who had become partially enlightened and otherwise benefited by attending the services of the Methodist ministers in America. Some of these having made repeated applications to Dr. Coke for preachers of their own denomination to be sent from England, in the year 1811 the Society responded to their request by the appointment of the Rev. G. Warren as their first missionary to Western Africa. Mr. Warren, accompanied by three English schoolmasters, landed in Free Town on the 12th of November, and they entered upon their work in the true missionary spirit. They found about a hundred of the Nova Scotia settlers who called themselves "Methodists." These simple-minded people had built a rude chapel, in which they were in the habit of meeting together to worship God from

Sabbath to Sabbath, a few of the most intelligent men among them conducting the services and instructing the rest according to the best of their ability. They received the missionary from England with the liveliest demonstrations of gratitude and joy; and to them, as well as to the poor afflicted liberated Africans, who were from time to time rescued from bondage by British cruisers and brought to Sierra Leone, his earnest ministrations were greatly blessed.

The missionary career of Mr. Warren, so auspiciously commenced, was but of short duration, however. He was smitten down with fever, and finished his course on the 12th of July, 1812, about eight months after his arrival,—being the first of a large number of Wesleyan missionaries who have fallen a sacrifice to the climate of Western Africa since the commencement of the work. After the station had remained vacant for some time, other devoted missionaries were sent out to Sierra Leone, who counted not their lives dear unto them if they could only be made instrumental in winning souls for Christ. No sooner did the intelligence arrive in England that missionaries and their wives had fallen in the holy strife, than others nobly volunteered their services, and went forth in the spirit of self sacrifice—in many instances to share the same fate. This has been going on for more than half a century; and although the mortality among the agents of the Society is appalling to contemplate, the social, moral, and spiritual results of the mission are grand and glorious beyond description. Congregations have been gathered, places of worship erected, native churches organised, and Christian schools established, not only in Free Town, but in most of the towns and villages in the colony. High schools have, moreover, been established for the training of native teachers and preachers, and to give a superior education to both males and females. The advancement of the people, most of whom have been rescued from slavery, in religious knowledge, general intelligence, moral conduct, and, indeed, in everything which goes to constitute genuine Christian civilization, is literally astonishing. And,

what is better still, multitudes of sinners have been savingly converted to God, some of whom have passed away safely to the better country, and others are still exemplifying the beauty of religion by a holy walk and conversation. In the Sierra Leone district the Wesleyan Missionary Society numbers 35 chapels, 12 missionaries (9 of whom are native ministers), 5646 church members, 4340 scholars in the mission schools, and 15,000 attendants on public worship.

In addition to the Church and Wesleyan Missionary Societies, who have taken the lead in the work of religious instruction in Sierra Leone, other agencies have been advantageously employed. Missionaries belonging to what are called the Methodist Free Churches and the New Connexion have been at work for several years in Free Town. There is also a congregation of professing Christians who claim to belong to Lady Huntingdon's connexion, and some other minor bodies of religionists, who have, according to their respective modes of action, displayed considerable zeal and earnestness for the promotion of Christianity as they hold it. Whatever opinions may exist as to the undesirableness of such a diversity of religious denominations in a small community like that of Sierra Leone, every true friend of missions will rejoice to see earnest efforts made by anybody and everybody to stem the tide of ungodliness, and to promulgate the Gospel in a place where Moham-medanism and paganism still prevail to an alarming extent.

THE GAMBIA.

Although the navigation of the river Gambia had been left for many years almost entirely to the English, it was not till after the restoration of Senegal and Goree to the French, in 1816, that a permanent British settlement was formed on this part of the western coast of Africa, for the suppression of the slave trade and the encouragement of legitimate commerce. The place selected for this purpose was an island called St. Mary, four miles long and one broad, situated about ten miles from the mouth of the river, and separated from the mainland

towards the south by a narrow creek called the "Oyster Creek" The island is generally low and swampy, but it was considered the most eligible place for a settlement, from its commanding position, and the excellent anchorage which the river affords at this point for vessels of almost any burden. Its proximity to the sea, and the facility which it afforded for inland navigation, also recommended the locality as a suitable centre of commerce and civilization on this portion of the great continent.

The foundation of the settlement was laid and the principal buildings were erected by a few energetic merchants and others who had previously resided on the island of Goree, but who came to St. Mary's with their servants and merchandise when the British took possession of the Gambia. The principal town is Bathurst, which stands on the northern side of the island, facing the main branch of the river, in latitude 13° north and longitude 17° west. It contains a number of excellent dwelling-houses, and a few public buildings of respectable appearance, among which may be noted the Government House, the Wesleyan chapel and mission-house, the barracks, the hospital, the prison, and a few others. The town is laid out with wide streets at right angles, and the one which runs parallel with the river contains a number of elegant and substantial stone buildings occupied by the principal merchants, with verandahs in front, which not only afford a delightful prospect and a grateful shade from the heat of the sun, but which also give to the place a beautiful appearance when viewed from the shipping in the harbour. The back part of the town is occupied chiefly with native huts, formed of wattled bamboo cane, thatched with long grass, and neatly plastered and white-washed with lime made from shells gathered along the seashore. Soldiers' Town, Melville Town, Goderich Town, Jollar Town, and Moka Town, are mere villages in different parts of the island, occupied by the classes of people indicated by some of their names.

The river Gambia itself is a magnificent stream, navigable for vessels of considerable burden to a distance of about 400

miles, and possesses various features of interest, as stated in a previous section. It is studded with numerous islands, on one of which, called Macarthy in honour of an esteemed governor, a small British settlement was formed at an early period, and several of the merchants of St. Mary's have branch establishments there, at which they carry on a considerable trade. The inhabitants of this part of Africa, on both sides of the river, are chiefly Mandingoes and Jalloffs, most of whom are Mohammedans, with a few pagans here and there. A large number of Liberated Africans, as they are technically called, have, however, been brought to the Gambia from time to time, and located on St. Mary's and Macarthy's islands and in the neighbouring districts, as thousands before had been taken to Sierra Leone. These are poor negro slaves of different nations and tribes who have been rescued from bondage, and landed from slave ships taken by British cruisers while in the act of pursuing their unlawful traffic. These poor outcasts have risen to a pleasing state of civilization and general intelligence, since they were taken under the fostering care of the British Government and favoured with the religious tuition of the missionaries.

No provision had been made for the moral and religious instruction of the colonists, or the native tribes of this part of Africa, when the Wesleyan Missionary Society commenced its labours, in the year 1821. The first missionary sent out was the Rev. John Morgan, who arrived at St. Mary's on the 8th of February. He was soon afterwards joined by the Rev. John Baker from Sierra Leone, when these two devoted servants of God began to look about for the most eligible site for a mission station. Their object being chiefly to benefit the surrounding native tribes, they were anxious, if possible, to establish themselves on the mainland; and Tendabar, a few miles up the river, having been recommended as a suitable place, Mr. Morgan went there alone on a visit of inspection, as Mr. Baker was suffering from indisposition. The king of that part of the country readily granted permission for the missionaries to settle on his land, but signified his inability to protect them in case

they should be molested by the people ; so, in consequence of this and other difficulties, the idea of settling there was relinquished.

On the partial recovery of Mr. Baker, the missionaries went together to visit the king of Combo, on the southern bank of the Gambia. Having offered their presents, they were graciously received by his sable majesty, who signified his consent for the strangers to settle in any part of the country which they might select as most suitable for their object. They ultimately fixed upon a place called Mandanaree, about eight miles from St. Mary's, and they commenced, soon afterwards, to fell the trees and to build a house to live in—which they completed in the course of a few weeks, with the help of the natives. During these operations, and subsequently, the missionaries visited St. Mary's alternatively, once a week, to preach to the people, and sometimes they went together. On the 14th of June their temporary dwelling-house was so far advanced as to admit of their occupying it—which they found a great relief, having hitherto lodged with a negro in his rude hut, amid many discomforts. Although considerably elevated, the place selected for a mission station at Mandanaree was far from healthy, and when the rainy season set in both the missionaries were prostrated with fever, and were obliged to remove to St. Mary's, where they could have medical aid. Before the end of the year, however, Mr. Baker proceeded to the West Indies by direction of the Missionary Committee, his health having become so impaired, by his long-continued labours in Western Africa, as to render a change absolutely necessary.

Mr. Morgan had recovered from his first attack of fever, and was pursuing his beloved work alone, when he had the pleasure of receiving as his colleague the Rev. William Bell, who had been sent from England by the Committee to reinforce the mission. This devoted young missionary appeared well adapted for the enterprise upon which he had entered ; but he was soon called away to the "better country." He died of fever at St. Mary's on the 15th of March, forty-six days after his arrival.

The vacancy thus made was filled for a time by the Rev. George Lane, from Sierra Leone, but his health also failing, he was soon obliged to return, and he shortly afterwards finished his course. On the 14th of April, 1824, Mr Moigan was relieved by the arrival from England of the Rev. Robert and Mrs Hawkins, who entered upon their work in the true missionary spirit.

By this time it had become evident that the proper place for the principal station was St. Mary's, and arrangements were forthwith made for the erection of a mission-house and place of worship in Bathurst. A considerable number of native converts were soon afterwards united in Church fellowship, as the result of the faithful preaching of the Gospel; schools were organized for boys and girls, and the machinery of a promising mission station was fairly put in motion. Mr. and Mrs. Hawkins suffered much from sickness during their period of service, but they laboured well and successfully, and were spared to return home in 1827, the Rev. Samuel and Mrs. Dawson being appointed to take their place. Mrs. Dawson was smitten with fever and died at Sierra Leone, on her way to the Gambia, and her sorrowful and bereaved husband proceeded to his station alone. On the 18th of November, 1828, the Rev. Richard and Mrs. Marshall arrived at the Gambia from England, to relieve Mr. Dawson; and the school being once more favoured with the supervision of a Christian lady, and the station with an energetic missionary, the work prospered in a very pleasing manner. Mr. Marshall had laboured with acceptance and success for nearly two years, when he fell a sacrifice to the climate, and finished his course with joy at Bathurst on the 19th of August, 1830. Two days after the funeral of her lamented husband, Mrs. Marshall embarked with her infant son for England. They arrived at Bristol on the 1st of October; and, worn out with mental and bodily suffering, the lonely widow sank into the arms of death about forty-eight hours after she landed on the shores of her native country, and before she had an opportunity of seeing any of her friends.

It was when the Gambia station was thus left without a missionary, and the whole country without a Christian teacher of any kind, that the present writer and his devoted wife were appointed as the successors of Mr. and Mrs. Marshall, who had been so mysteriously called to rest from their labours. On our arrival at St. Mary's, on the 10th of March, 1831, we set to work, as best as we could, to recommence the mission schools and public services, which had been given up for more than six months, and the Divine blessing attended our efforts. During the years that we spent at the Gambia we were often prostrated by the African fever; but we were as often raised up again, in answer to prayer, and permitted to pursue our beloved work. Being the only Christian minister of any denomination in the country, I was induced, at the request of the governor, to undertake the duties of colonial and military chaplain, in addition to those of a missionary to the heathen; the performance of which I found somewhat arduous, but the Lord of the harvest graciously sustained me.

A pleasing measure of success crowned our labours at St. Mary's; and, two or three native preachers having been raised up to take a part in the good work, I felt that the time was come when some effort should be made to carry the Gospel to the regions beyond. With this object in view I made three successive journeys into the interior; and, with much toil and exposure, I succeeded in establishing a new station at Macarthy's Island, nearly 300 miles up the Gambia,—a station which from that day to this, a period of nearly half a century, has been a centre of light and influence to all around, and the spiritual birthplace of many precious souls.

When the time of our appointed service at the Gambia was completed, we were relieved by the arrival from England, in 1833, of a noble band of missionary labourers. The Rev. William and Mrs. Fox were sent to succeed us at St. Mary's, and the Rev. Thomas and Mrs. Dove were appointed to take charge of the new station at Macarthy's Island. These devoted brethren and sisters laboured long and successfully in this

trying portion of the mission field, and some of them, alas ! fell a sacrifice to the deadly climate. They were succeeded by others in subsequent years, many of whom shared the same fate ; but whilst God buried His workmen, He carried on His work. Although the Wesleyan missionaries have had the field to themselves, a rich harvest has been already reaped, to the honour and glory of God, and the good work is still going on. A commodious new chapel and schoolrooms have been built at Bathurst, and a high school established for the training of native teachers and others ; whilst large congregations meet together from time to time to worship God, with a measure of attention and devotion truly pleasing. The following are the statistics of the Wesleyan Missionary Society in the Gambia district. Number of missionaries, 5 ; chapels, 9, full and accredited church members, 675 ; on trial for membership, 31 ; scholars in the mission schools, 475, attendants on public worship, 2800.

THE GOLD COAST.

The significant name of "The Gold Coast" has been given to a maritime country of Guinea, in Western Africa, in consequence of the quantity of gold-dust brought down from the interior by the natives for barter with the European merchants. It is about 220 miles in length from west to east, between the rivers Ancobar and Volta, and contains several districts with the dignified names of kingdoms, inhabited by petty native tribes with their respective chiefs or "kings" at their head. At several points along the coast European forts have been erected and small settlements formed at different periods. Those at Dixcove, Annamaboe, Winnebah, and Accra belong to the English ; Elmina belonged to the Dutch, but it has recently been transferred to us. The Danes also have a small fort at Accra. Formerly all these were connected with the infamous slave trade, but more recently they have been the centres of legitimate commerce, which consists of dye-woods, palm oil, ground-nuts, gold-dust, beeswax, ivory, and other

articles of native produce, which are given in exchange for European merchandise.

The principal British fort and settlement on the Gold Coast is Cape Coast Castle, which stands upon an elevated point of land about twenty feet above the level of the sea, in latitude $5^{\circ} 6'$ north, and longitude $1^{\circ} 10'$ west, and forms a striking object as seen from ships at anchor in the roads. As a fortress the castle is an erection of amazing strength and capacity. It is not only of sufficient magnitude to afford accommodation to the British troops, but it also includes within its massive walls the residences of the governor and other public functionaries; and the whole population of the settlement have taken refuge in it when the place has been attacked by an invading foe. The town is situated behind the castle, and contains a few good stone buildings, belonging to European residents and respectable native merchants. The rest of the houses are built of "swish," a compound of mud and grass, which is durable so long as it is protected from the rain by a projecting roof. The population is estimated at 5000, and is of that mixed character which is so common in all West African settlements. The majority of the inhabitants, however, are Fantis, the same as those of the neighbouring territory.

The promontory on which Cape Coast Castle stands was originally settled by the Portuguese, but in the course of a few years they were dispossessed by the Dutch, who took care to strengthen the fortifications as much as possible, to guard against a surprise. Notwithstanding these precautions, in 1661 the place was captured by Admiral Holmes, and it has ever since belonged to Great Britain, having been confirmed to us by the treaty of Breda. In former times this settlement used frequently to be at war with the neighbouring tribes, and it was in a sanguinary contest with the Ashantis that Sir Charles Macarthy, the governor, lost his life. A better understanding had existed for many years, when, in 1873, another rupture took place between the British authorities and the king of Ashanti. This was speedily settled by the utter routing of the

enemy, and the capture of Kumasi, the capital of Ashanti, by the British troops under the command of Sir Garnet Wolseley. Since that time the Cape Coast settlement has been placed upon a better footing, and there is now a fair prospect of success in the efforts which are being made to promote the moral and social elevation of the people.

Although the English have been so long dominant on this part of the coast, comparatively little was done till a few years ago for the evangelization of the natives. As early as 1751, the Rev. Thomas Thompson, a clergyman of the Church of England in connection with the Society for the Propagation of the Gospel in Foreign Parts, was appointed to labour at Cape Coast Castle. He continued in the capacity of colonial chaplain for four years, but very little impression seems to have been made upon the minds of the natives. His health failing, he returned to England, and took with him two negro youths for education. One of these, named Philip Quaque, was afterwards sent to the university of Oxford; and, being subsequently ordained to the sacred office, he was appointed chaplain to Cape Coast Castle. This post he continued to occupy for more than fifty years; but it does not appear that he was instrumental in turning any of his fellow-countrymen to the faith of the Gospel. Nor is this matter of surprise, when it is known that on his deathbed he appeared to have quite as much confidence in the influence of the Fetish as in the power of Christianity. Several English chaplains, who were sent out after the death of the Rev. Philip Quaque, successively died soon after their arrival in the settlement, and the country was left in a fearful state of moral destitution for many years.

It was not till the year 1834 that the Wesleyan Missionary Society commenced its labours on the Gold Coast. The way was opened for this enterprise by a particular providence. A few native youths had learned to read the Bible in the government school established at that place, and they had become so deeply interested in the contents of the sacred volume, that they formed themselves into a little society for the more careful

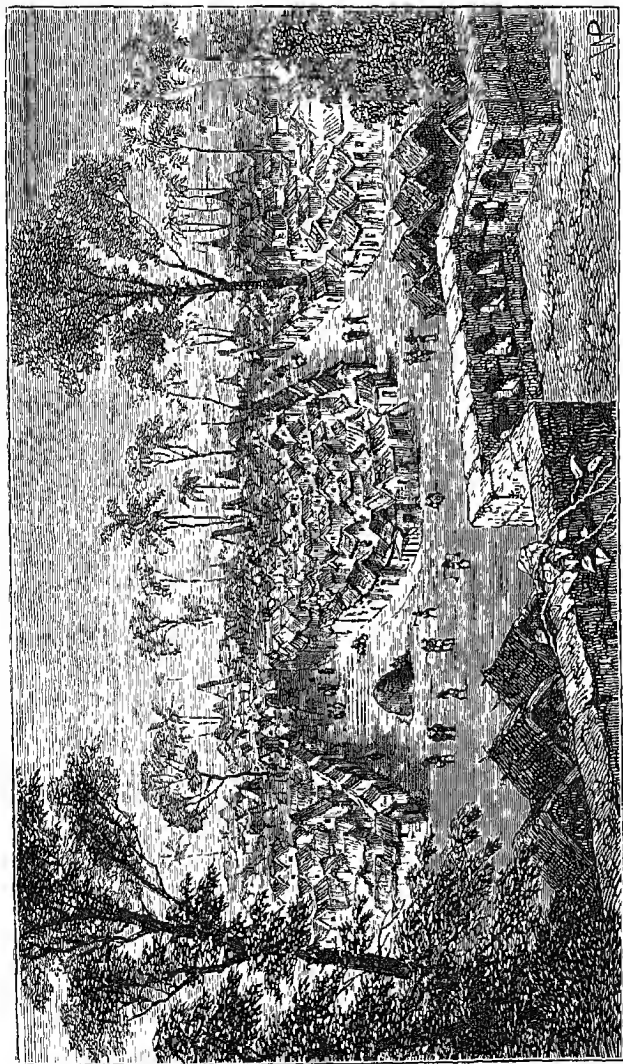
reading and study of the Holy Scriptures. As their supply of the precious book was very limited, they agreed to send to England for a number of copies of the New Testament by the first opportunity. They made their case known to Captain Potter, the master of a merchant ship from Bristol then in port. The heart of this noble-minded man was so impressed in their favour that, on his return to England, he not only complied with their request by procuring for them the necessary supply of Testaments, but he also called at the Wesleyan Mission House, in London, and generously offered to take out a missionary to the Cape Coast free of expense to the Society, engaging at the same time to bring him back to England on the same terms, if the attempt to introduce the Gospel to the Gold Coast should prove a failure.

The Society gladly availed themselves of this benevolent offer, and the Rev Joseph Dunwell was appointed to commence the mission on the Gold Coast. He accordingly sailed with Captain Potter towards the close of the year, and landed at Cape Coast Castle on the 1st of January, 1835. He was received with every mark of kindness by his Excellency Governor M'Lean, and with feelings of rapture by the native youths who were so anxious to be instructed in the knowledge of the Sacred Scriptures. The young missionary opened his commission to preach the Gospel in Africa under circumstances peculiarly encouraging, and he was soon favoured with a pleasing measure of success, not only in Cape Coast Town, where he fixed his head-quarters, but in other parts of the settlement which he visited to make known to the people the good news of salvation. His career, thus favourably commenced, was soon terminated, however. He was cut down by fever on the 24th of June, and called to rest from his labours in less than six months after his arrival in the country, being the first of a large number of devoted missionaries who have fallen a sacrifice to the climate on this station.

Some time after the lamented death of Mr. Dunwell, two other missionaries and their wives (the Rev. George O. and

Mrs. Wrigley, and the Rev. Peter and Mrs. Harrop) were sent out to occupy the vacant station. the party first named arrived at Cape Coast on the 15th of September, 1836, and the others on the 15th of January, 1837. They laboured with commendable zeal, and with great success, during the short time they were permitted to live; but within the short space of fifteen months the whole party were numbered with the dead, having, like many others, fallen a sacrifice to the climate. Indeed, both Mr and Mrs. Harrop died in three weeks after their arrival! They finished their course, and were called to their reward in the following order. Mrs. Harrop on the 5th of February, Mr. Harrop and Mrs. Wrigley on the 8th of February, and Mr. Wrigley on the 16th of November, 1837.

Notwithstanding this mysterious and afflictive dispensation of Divine Providence, the Society could not think of relinquishing this important mission, so long as suitable volunteers presented themselves for the arduous and hazardous enterprise; and it is a remarkable fact that, although others fell in rapid succession, the station was never left without a missionary for any considerable time. As the good work advanced, under the blessing of God, native labourers were raised up, and there was henceforth less risk to the health and lives of European missionaries. In succeeding years mission stations were established, places of worship built, congregations gathered, and Christian churches and schools organized, not only in Cape Coast Town, but also at Elmina, Commenda, Dix Cove, Apollonia, Anamabu, Domonasi, Accra, Winnibah, and other places along the coast, and in the far distant interior. Indeed, for some time a missionary was stationed at Kumasi, the blood-stained capital of Ashanti, where a handsome place of worship was erected and divine service regularly performed, till the unsettled state of the country caused the withdrawal of the agent and the temporary giving up of the mission. During the forty-five years that the agents of the Wesleyan Missionary Society have been labouring in this wide and interesting field, the work has prospered in a most delightful manner, notwithstanding the unhealthiness of the



KUMASI, THE CAPITAL OF ASHANTI.

climate and other difficulties. The following are the statistics of the Gold Coast district, according to the last report: Number of missionaries (most of whom are native ministers), 13; chapels, 44; other preaching places, 201; local preachers, 186; church members, 7126; scholars in the mission schools, 2862; attendants on public worship, 31,580.

The Basle and North German missionary societies have also several important stations on the Gold Coast, at Accra, Christiansburg, Akropong, and other places. These excellent German institutions train and send out as missionaries not only preachers of the Gospel and school teachers, but also pious and devoted mechanics and agriculturists, to teach the natives the arts of civilized life, and to endeavour to raise them to a higher social position. In this they have succeeded, in some instances, in a very pleasing manner; and in the industrial schools which have been established in connection with their respective stations there may now be seen native shoemakers, tailors, carpenters, and other craftsmen, busy at work plying their respective avocations, and preparing themselves for useful positions in life. Some of the missionaries have, moreover, rendered good service to literature, and to those who may succeed them in the field, by the useful dictionaries, grammars, and vocabularies which they have compiled of native languages, and the translations which they have made of some portions of Scripture into the dialects of the people among whom they labour. During the Ashanti war in 1874, Captain Glover bore the following emphatic testimony to the piety and general good conduct of the native converts who joined the British army from some of the stations mentioned above: "Two companies of Christians, one of Akropong, and the other of Christiansburg, numbering about a hundred each, under two captains, accompanied by Bible-readers of the Basle Mission, attended a morning and evening service daily, a bell ringing them regularly to prayers. In action with the enemy at Adiume, on Christmas Day, they were in the advance, and behaved admirably, since which they have garrisoned Blappah. Their conduct has been orderly and

soldier-like, and they have proved themselves the *only* reliable men of the large native force lately assembled on the Volta."

According to the last reports, the Basle Missionary Society have thirty-two missionaries and thirty-seven lay agents at work on the Gold Coast, and 960 native converts are united in church fellowship. The North German Missionary Society report ten missionaries as employed in this part of the field, three of whom are natives and nine lay agents, with 101 native church members. The number of scholars receiving instruction in the mission schools is not reported, but these excellent missionary labourers no doubt pay due attention to the training of the rising generation in a knowledge of the Word of God.

LAGOS.

One of the most notorious slave depôts on the western coast of Africa in former times was Lagos, a considerable island in the Bight of Benin, in latitude 6° north and longitude 4° west. It is situated at the mouth of a river, or, more properly speaking, a large lagoon, which runs parallel with the sea for several miles, and affords water communication with the interior in the direction of Badagry, Dahomi, Abbeokuta, and other parts of the Yoruba country. A great change has taken place in this neighbourhood of late years: the slave trade has been driven from this part of the continent; Lagos has become a flourishing British settlement, with its resident lieutenant governor and staff of officers; and the amount of imports and exports, which are already considerable, is constantly increasing. Since life and property became more secure under British rule, the natives of different tribes have flocked to the island for the sake of legitimate trade and commerce, a number of respectable houses have been erected by European and native merchants, and the place now presents a lively and prosperous appearance, notwithstanding the fact that the climate is of the same unhealthy character as that which distinguishes most of the settlements in Western Africa.

The population of Lagos and the neighbouring native towns,

both in the Yoruba and Popo countries, is of a similar character to that which is found on other parts of the coast. Perhaps it became somewhat more mixed several years ago, by the emigration from Sierra Leone of a large number of liberated Africans, who ventured thus to return to the countries from which they had been dragged as poor slaves, when they heard that the slave trade was abolished. Some of these emigrants had the happiness to find parents, brothers, sisters, or other relatives and friends still living, who received them as alive from the dead, whilst others sought in vain for any one who could recognize them. There were many touching and affecting meetings, and great was the surprise of the natives of Lagos, Abbeokuta, and other places in the Yoruba and Popo countries, to see the change which had passed upon their friends and relatives by the residence of a few years in a free British colony. They all appeared decently clothed in European apparel, many of them had learned to read and write in the mission schools, and a few of them had become the happy partakers of the great salvation which they had heard proclaimed in all its simplicity and power, in the land of their exile.

It was the extensive emigration of civilized liberated Africans from Sierra Leone to Lagos, and the neighbouring towns in the Yoruba country, that led to the vigorous efforts which are now being made by the Church and Wesleyan Missionary Societies for the evangelization of the natives of this part of Africa. The Christian emigrants who had been connected with these organizations in Sierra Leone, on reaching their destination, reported to their respective ministers the state in which they found the country, and earnestly requested that their friends and countrymen might be favoured with the proclamation of the Gospel which had made them so happy. These appeals were cheerfully responded to by the parties concerned, and a work was commenced which for prosperity and blessing has had few parallels in the history of missions.

The Church Missionary Society was happy in the selection of the Rev. Samuel Crowther, an educated and ordained native

minister, as the leader of the enterprise. The history of Mr Crowther is equal in interest to any romance that was ever written. Torn away from his native land and sold as a slave when a mere boy, in 1821, he was rescued from a slave ship by a British cruiser, with many others, and taken to Sierra Leone. There he was educated in the mission school; and, discovering superior abilities in connection with early piety, he was trained for the Christian ministry, and in due time ordained to the sacred office. In 1841 Mr. Crowther accompanied the first Niger expedition in its exploration of the mysterious river, when he saw what a grand field of missionary labour was opening up in the interior, to which he resolved to devote his life. He was afterwards appointed as a missionary to Abbeokuta, to labour among the Sierra Leone emigrants and others; and on arriving at the scene of his future labours, he had the gratification of meeting with his aged mother and other relatives, after a separation of five-and-twenty years !

On the 29th of June, 1864, Mr. Crowther was further promoted, by being consecrated bishop of the Niger territory and superintendent of all the stations in the Yoruba and adjoining countries. Making the island of Lagos his head-quarters, Bishop Crowther, assisted by a noble band of native missionaries, has succeeded in establishing stations, erecting churches, and organizing Christian schools, not only in Lagos and Abbeokuta, where the work was first commenced, but also in various towns and villages in the Yoruba and Popo countries, and in several centres of population on the banks of the Niger. Finding the difficulty of navigating the Niger, and other rivers in his extensive diocese, in canoes and similar small craft, he made an effort when on a visit to England a few years ago, and succeeded in procuring a small steamer, in which he now visits his principal stations with the greatest facility. According to the last report, the Church Missionary Society numbers in this diocese 14 stations, 24 missionaries (19 of whom are native ministers), 2081 church members, 1494 scholars in the mission schools, and 4721 attendants on public worship.

The agents of the Wesleyan Missionary Society have been as zealous and successful, in a somewhat more limited sphere, as those of the Church of England, with whom they have generally lived and laboured in harmony and love. Among the emigrants from Sierra Leone there were many Wesleyans who preferred their own ministers, whilst the domain of heathendom, on every hand, was sufficiently extensive and populous to occupy the agents of both Societies. At an early period a commodious Wesleyan mission-house and chapel were erected at Lagos, where the work has progressed in a very satisfactory manner from the beginning. A goodly number of native converts have been from time to time gathered into the fold of Christ and united in church fellowship, some of whom have been called to make known the good news of salvation to their fellow-countrymen. With a view to provide more effectually for the training of native preachers and teachers, as well as to give a better education to those who are in a position to need it, a Wesleyan high school has recently been erected and opened at Lagos, which promises to be a most useful institution. Common day-schools are also taught in connection with all the out-stations of the Lagos circuit, and the Gospel is preached to the people in two or three different languages. At Badagry and Abbeokuta the work has been somewhat fluctuating, owing to a want of harmony among the people, and the constant wars and rumours of wars which have distracted the country. At Badagry a beautiful church and mission premises were erected several years ago, but the work has since languished for want of labourers. At Ibadu and Porto Novo a good beginning has been made, and the prospect is encouraging. Ahigwey, Grand Popo, and other more distant places, are opening up for the reception of the Gospel; and although Whydah, the principal seaport of the kingdom of Dahomi, has been for some time without a missionary, in consequence of the warlike attitude of its sanguinary monarch, we are not without hope that, ere long, the whole country will be permeated with the leaven of Christianity.

The following are the statistics of the Wesleyan Missionary

Society for the Lagos and Yoruba district, as gleaned from the last report : Number of chapels, 12 ; other preaching places, 20 ; missionaries, European and native, 8 ; full and accredited church members, 973 ; on trial for membership, 339 ; scholars in the mission schools, 1558, attendants on public worship, 3203.

LIBERIA.

An extensive district on the western coast of Africa, between Sierra Leone and Cape Coast Castle, received the name of Liberia, from the circumstance of its being colonized by liberated slaves and free persons of colour from America. Under the auspices of a colonization society, organized in Baltimore, for the avowed purpose of providing a home in a foreign land for the class of persons just mentioned, the first party of settlers proceeded to Africa in the year 1822. Cape Mesurado, in latitude 6° 18' north, was first purchased from the natives, and the plan of a town, afterwards called Monrovia, was formed ; and as fresh emigrants arrived, additional tracts of country were purchased for their accommodation. In 1836 a similar settlement was formed at Cape Palmas ; but in 1856 they were united, and at length the settlement extended along the coast a distance of 600 miles—from Grand Cape Mount to the Gulf of Guinea. The majority of the early settlers were men of steady, industrious habits, and decided piety, belonging to different Christian denominations ; and they set about the cultivation of the ground and the preparation of homes for themselves and their families in their adopted country, in a manner which augured well for the success of the enterprise. Their just, humane, and benevolent policy was, moreover, said to have given them astonishing influence over the native tribes, and the settlement was commenced under favourable and promising circumstances.

Although thus commenced by emigrants from America, Liberia was not an American colony, properly speaking, but a small republic or commonwealth, after the model of the

United States, and entirely independent of the parent country politically, although receiving important moral and material aid from it in different ways, when necessary. Accordingly, a constitution and laws were framed for the government of the settlement, provision being made for the election of a president, members of the house of representatives, and other public functionaries. Of course, the difficulties connected with the founding of this infant nation were neither few nor small, and some errors may have been made at an early period of the undertaking; but notwithstanding every drawback, in all fairness it must be said that the enterprise succeeded better than could have been expected, all things being considered. As the number of settlers increased, townships were laid out, farms cultivated, towns and villages planned, and buildings erected in some of them which were very creditable to a rising community.

The soil of Liberia is reported to be extremely fertile, and well adapted to the growth of all kinds of tropical produce. Cotton, coffee, indigo, and the sugar-cane thrive well; and rice, Indian corn, Guinea corn, millet, and various kinds of fruits and vegetables are cultivated with ease and success. Cattle, sheep, goats, swine, fowls and ducks, are said to thrive well with little feeding, and to require no other care than to keep them from straying. The climate, however, partakes of the same sickly character as that of other parts of the coast, and during some seasons many have fallen a sacrifice to its fatal influence. The emigrants from America of African descent, both black and coloured, have to undergo a regular "seasoning," the same as the whites; but they sooner become acclimatized, and ere long seem quite at home in their adopted country.

The character of the population of Liberia has already been indicated, so far as the American settlers are concerned, who are said to number about 20,000; and when it is stated that a considerable number of the aborigines from the neighbouring friendly tribes have become incorporated with these within the boundaries of the settlement, to the number of about 200,000,

a tolerable idea may be formed of the kind of material that the Christian people and philanthropists of Europe and the United States had to operate upon when they commenced their evangelistic work in the new settlement. As already intimated, in almost every party of emigrants that went out there were some professing Christians, and among them were a few who were preachers and teachers, who did their best, during the passage and on their arrival at their destination, to instruct and benefit others; and as the population increased, more direct and systematic efforts were made in this direction by the appointment of missionaries entirely devoted to the work.

The first direct and systematic efforts made for the spiritual benefit of the inhabitants of Liberia of which we have any notice were those of the Basle German Missionary Society, who in 1827 sent out three missionaries—namely, Messrs. Handt, Sessing and Hegele—to commence the work. They had all spent about three years in the missionary institution at Basle, and were ordained at Auggen, in the Grand Duchy of Baden. They were sent over to spend a few months in England previous to their embarkation for Africa, in order to improve their acquaintance with the English language. As the ship in which they had taken their passage was preparing to leave Plymouth, a block fell from the rigging and struck Mr. Hegele's head, hurting him so much that he was obliged to be taken on shore for surgical aid. In the meantime the vessel sailed; but on his recovery the wounded missionary proceeded on his voyage by another ship, and joined his brethren in Liberia a few months afterwards. This was the first of a series of disasters which befel this mission, involving the sickness and death of some of the missionaries. Other agents were subsequently sent out by the same Society; but after years of severe affliction and almost fruitless labour, they withdrew to the Gold Coast, and the work in Liberia was henceforth left entirely to American missionaries of different denominations, who were sent out in considerable numbers, and

who have laboured for many years with a pleasing measure of success.

The American Protestant Episcopal Church reports 24 principal stations, occupied by 11 clerical and 17 lay agents (all men of colour), with 453 church members, and 658 scholars in the mission schools. The missionaries of the Methodist Episcopal Church are 28 in number, with 15 lay agents, two only of whom are white men. They occupy 31 principal stations, and report 2065 church members, with 450 scholars in the schools. The American Presbyterians number 8 stations, 6 missionaries, 4 lay agents and 300 church members; and the American Baptists, according to the last report, employ 14 missionaries and 16 lay agents—but the other statistics are not given. Much zeal and perseverance have been displayed in connection with all these Christian agencies, and the result is seen in the parsonages, places of worship, colleges and school buildings which have been erected in most of the towns and villages in the settlement, and in the improved morals of the people, which will compare favourably with those of many other Christian countries, and which augur well for the future prosperity of Liberia.

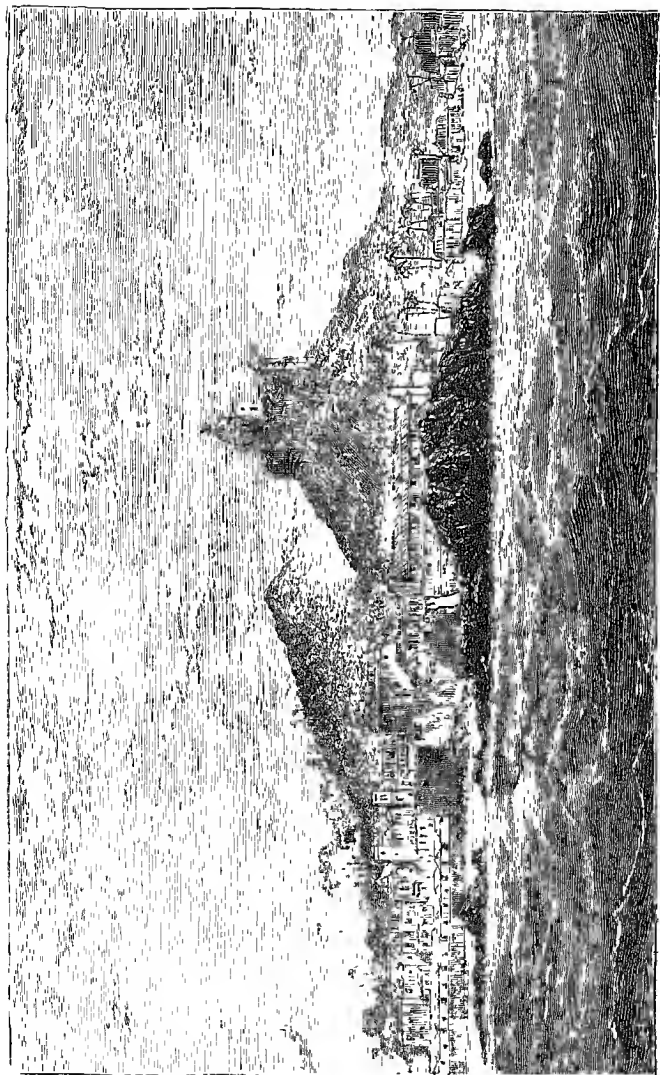
SENEGAL.

From an early period the French have had several settlements on the western coast of Africa, the principal of which is on the island of St. Louis in the river Senegal, about nine miles from its mouth, in latitude 16° north and longitude 16° west. It was taken by the English in 1758, and in the time of the American war it was recovered by the French, and afterwards confirmed to them by treaty. The island itself is small and unattractive, and the buildings erected upon it, consisting of a fort, government offices, Roman Catholic church, hospital, barracks, and a few dwelling-houses and native huts, are not remarkable for neatness or elegance. The place is, nevertheless, of considerable importance as the centre of an extensive trade with the interior, the staple articles of which are gum, ivory,

gold, beeswax, ground-nuts and hides, which the merchants receive for European goods instead of slaves as formerly. The soil in the neighbourhood of the colony is light and sandy; but in favourable seasons it is cultivated with advantage, and various kinds of tropical fruits and vegetables are brought to market by the natives and sold at moderate prices.

The next French settlement worthy of notice as a dependency of Senegal is Goree, a romantic little island situated between the mouths of the Senegal and the Gambia, in latitude $14^{\circ} 30'$ north and longitude $17^{\circ} 20'$ west, only about a mile distant from the mainland, near Cape Verd. It has been successively possessed by the Dutch, English, and French; but it has been occupied by the last-named power since 1816, when the English removed to the Gambia. On a sandy point, at the foot of a rocky eminence, stands the town, which contains some good buildings, including government offices, hospital, and Romish church. Towering above the whole may be seen the fort of St Michael, ready to frown upon any assailant who may dare to approach. A considerable trade is carried on with the natives on the mainland, who are chiefly Jalloffs. The articles of native produce which are collected from different places in the interior, for barter with the merchants at Goree, are of the same kind as those which are brought to St. Louis on the Senegal, and the settlements are in many respects similar to each other.

The French also claim a small settlement or trading establishment called Jelifrec, on the northern bank of the river Gambia, a few miles above the island of St. Mary; but it has always been a subject of dispute and misunderstanding, the English merchants and government authorities at Bathurst maintaining that the Gambia, with all its settlements, appendages, and privileges, was ceded to the English by the French when Goree was given up to the last-named power. A few years ago, earnest efforts were made by the French to get the British settlements at the Gambia entirely into their possession, in exchange for some other small unimportant settlements which they



THE ISLAND OF GORKEL

claimed nearer Sierra Leone, and the British Government at one time seemed disposed to regard the proposal with favour but the opposition on the part of the merchants at the Gambia and their friends in England was so strong and persistent, that the scheme was at length relinquished. The French have also small settlements at Portendick and other places lower down the coast, but they seem ambitious to have more. In 1879 they took summary possession of a trading-place at Matacong, near Sierra Leone; but the English, who had several years previously purchased the place from the paramount chief of the country, disputed their right, and they were obliged to retire.

At all the French settlements on the western coast of Africa, Roman Catholicism is predominant, and, led away with the gaudy display of the ceremonies of that system of religion, a considerable number of the simple-minded natives in some places have been induced to embrace it, although they seem to understand little or nothing of its dogmas. We are not aware that any systematic effort has been made at any of the above-named places for the propagation of Protestant Christianity, with the exception of the settlement on the Senegal, to which we believe two missionaries were sent some time ago by the Paris Evangelical Missionary Society; but with what results we have not heard.

FERNANDO PO.

One of the largest and most important islands on the western coast of Africa is Fernando Po, and it enjoys many advantages from its peculiar position. It is situated in the Gulf of Guinea, about seventy miles from the coast of Benin, in latitude $3^{\circ} 30'$ north and longitude $8^{\circ} 45'$ east. It is thirty miles long and twenty broad; and in its general aspect it is rugged and mountainous in the extreme, some of the peaks rising to the height of 3000 feet above the level of the sea. Fernando Po nominally belongs to Spain; but for a long time it remained unoccupied by any European power, vessels of any nation putting in there for supplies of wood and water as the masters

felt disposed. From its elevation, and other favourable circumstances, it was thought at one time that it would prove a more healthy situation than any place on the neighbouring coast, and in 1827 a British settlement was formed upon it by an amicable arrangement with the Spanish government. The experiment, however, in the first instance, resulted in disappointment. Of thirty European settlers sent out, nineteen died in the course of a few months, and it was found necessary to fill government situations as much as possible with intelligent natives from Sierra Leone and other settlements on the continent.

Although there are some fertile valleys between the mountains, and several promising tracts of land along the shore, the ground at Fernando Po has never yet been extensively cultivated, nor its natural resources put to the test. The island has been used chiefly as a place of rendezvous for British cruisers and mercantile ships trading along the coast. In this way it was very useful and convenient to the Niger Expedition in 1841, and on various other occasions, when a considerable number of English men-of-war were stationed on the coast. When the slave trade was driven from this part of the continent, and the number of British cruisers was reduced, the island of Fernando Po became of less importance to England, and the Spanish government wishing to occupy the place, it was handed over to them according to agreement. It has ever since been a Spanish settlement, although the port has been open to vessels of all nations as before.

The principal town of Fernando Po, and the site of the settlement, was called Clarence by the English; but it is designated Santa Isabel by the Spanish, and is situated on the north side of the island. It is occupied by government officials and a few troops from Europe, and by a considerable number of natives of various tribes from different parts of the neighbouring coast, who have come here to ply their respective vocations, and to get a living as best they can. The aborigines of the island, called Boobies, are represented as a wild, savage race, who occupy villages composed of rude native huts in the

fastnesses of the mountains, and seldom venture into the settlement, unless it be to beg rum and tobacco. The native population is said to have been increased from time to time by renegade slaves and criminals who have fled from the mainland and taken refuge in the wild mountains of the island.

Among the settlers and aborigines of Fernando Po some really useful missionary work has been done at different times, which deserves a passing notice. The first in the field were the agents of the Baptist Missionary Society, who commenced a station at Clarence, and laboured for several years among the settlers of all classes with very pleasing results, whilst the English had possession of the island. But when Fernando Po was given over to the Spaniards, Roman Catholicism was proclaimed to be the established religion of the settlement; and the harshness and persecution with which the Baptist missionaries were treated by the government authorities issued in their removal to the continent, and the mission was relinquished. In 1870—some improvement having taken place in the policy of the Spanish government—the Primitive Methodists were induced to commence a mission in Fernando Po, the Rev. Messrs. Burnett and Roe being the first missionaries sent out. They and their successors laboured for several years very successfully, both at the principal station at Santa Isabel and on the out-stations which were formed in the interior of the island for the benefit of the Boobies. Societies were formed of hopeful converts, and of persons from the continent who had received good at other mission stations, and all was going on well, when in 1879, in consequence of some misunderstanding, the missionaries were again banished from the island. An appeal was at once made to the home authorities, both English and Spanish, and in the course of a few months the missionaries were allowed to return; the result remains to be seen.

Meanwhile it is pleasant to notice that a good work is being carried on by various missionary societies on the mainland, immediately opposite Fernando Po, in the Bight of Benin, among native tribes where no regular European settlements

exist. The Baptists had a prosperous mission on the banks of the Cameroons before they were driven from Fernando Po, and since then their work has been considerably extended. They now employ eight missionaries, three of whom are native Africans, besides two lay agents. They number 113 Church members and 70 scholars in the mission schools. These figures give but a faint idea of the results of this mission, as a large amount of preparatory work has been done in the way of translating the Scriptures into the language of the people, and in instructing the natives in the arts of civilized life, which can scarcely fail to be productive of much good in time to come. A new mission has, moreover, been sent out from the Cameroons to the distant interior on the banks of the Congo, which promises much good to that country.

The United Presbyterians of Scotland have some important stations a little higher up the coast, on the Old Calabar. On these seven missionaries are usefully employed, besides forty-one lay agents. The number of native converts reported as united in church fellowship is 140, and 687 scholars are receiving instruction in the mission schools. Amid many difficulties this work has been carried on for several years; and although the results are not large, as seen by mortal eyes, the way has been prepared, in many respects, for a still wider diffusion of the Gospel in the near future.

The American Presbyterians have also prosperous missions lower down the coast, at Corrico and Gaboon, on the equator. They report seven missionaries and twenty-four lay agents as busily at work on their respective stations. The number of native converts united in Church fellowship is 133, and 125 children are receiving instruction in the mission schools. These are but the small beginnings of a work which it is hoped will, in time to come, spread itself all along the coast and far away into the distant interior. Were men and means available, there appears nothing to prevent the universal spread of the Gospel in Western Africa, the people being everywhere willing to listen to the simple proclamation of Divine truth.

ANGOLA.

Angola is the name given to an extensive territory on the coast of Africa, lying somewhat between the western and southern portions of the great continent, but generally classed with the former, and reaching from the equator to 15° south latitude. This comprehensive term, in geographical parlance, is generally understood to comprehend a number of Portuguese settlements widely separated from each other, but possessing many features in common, known as Angola Proper, Congo, Loando, and Benguela. Portuguese writers relate that this vast region was originally divided into seventeen provinces, eleven of which, in the fifteenth and sixteenth centuries, became subject to the king of Portugal; also that they found the aborigines of the country a wretched cannibal race, preferring for food the flesh of man to that of animals, and always sacrificing human victims at their funerals,—practices to which some of the southern tribes are said to be still addicted.

All the settlements of Angola were in their heyday of prosperity during the reign of the slave trade. Indeed, the life and vigour of the Portuguese colonies were maintained by this horrid traffic in human beings. Nor did it abate in any considerable degree when the slave trade was abolished by Great Britain. It was for some time rather increased, being concentrated in these southern regions when it was prohibited on the northern portions of the coast. It is said that for several years no fewer than 40,000 negroes were annually shipped from these Portuguese ports alone, chiefly to the Brazils and the Spanish West Indies. When the slave trade was at length declared to be piracy, and those engaged in it were subject to severe punishment, by a solemn compact between Great Britain and other European powers, the traffic declined somewhat, as it could now only be conducted in a stealthy and clandestine manner. As the British cruisers employed on the coast for the express purpose of putting down the slave trade succeeded in capturing Portuguese and Spanish slavers, and in

liberating thousands of the poor captives, from time to time, a still further check was given to the abominable traffic, till it ultimately disappeared almost entirely from the western coast. From that time the Portuguese settlements of Angola and Benguela have declined very much, legitimate commerce with the natives being somewhat limited, and agriculture being but little practised.

The Portuguese settlements of Western Africa present to the view of the traveller who happens to visit them the appearance of decay and neglect. Lands naturally fertile and productive are allowed to remain uncultivated ; buildings originally commodious and handsome are out of repair ; and the inhabitants, both European and native, seem destitute of energy, life, and spirits. The most respectable towns and settlements are those of Loando and Benguela, where there are some good Roman Catholic churches and other public buildings, and where there is more trade carried on than at most of the other places. From the accounts given by the travellers Livingstone, Stanley, and Cameron, who passed through some parts of this territory, the country is possessed of vast resources, which might be turned to good account if the Portuguese colonists possessed the requisite energy to promote their development.

We are not aware that any means are being employed for the moral and social elevation of the native tribes of this part of the African continent. When the Portuguese first arrived in the country to commence their settlements, the Romish priests who accompanied them were very zealous, in their way, for the interests of their Church, and they not only ministered to their fellow-countrymen, the colonists, but laboured also to bring over the natives to the profession of Christianity. Having gained their good-will by trifling presents, and by gaudy processions, resembling their own heathen ceremonies, they got them to consent to become Christians, and baptized them by hundreds at a time. We read of as many as 20,000 native converts obtained in this way, between the years 1580 and 1590. Misunderstandings afterwards occurred, which resulted

in the banishment of the priests from most of the stations which they had formed in the interior; and when Captain Tuckey visited this country, in the early part of the present century, to explore the river Congo, so completely had the effects of these early Romish missionary labours been obliterated, that he did not find the slightest vestige or recollection of Christianity remaining among the natives.

From what we know of the native tribes inhabiting the interior of this portion of the vast continent, we have reason to believe there is a fine field for missionary labour among them. Nor can we think that the pure Gospel seed of the kingdom sown in faith would be allowed to perish, as did the chaff in former days; for Jehovah Himself hath said, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah lv. 10, 11).

CHAPTER VI.

SOUTHERN AFRICA.

General Description—Mountains, Rivers, and Lakes—Soil, Productions, and Climate—Native Tribes and Settlers—European Colonization—The Cape Colony, Western Province—The Cape Colony Eastern Province—British Kaffraria—The Colony of Natal—The Orange Free State—The Transvaal—Zululand—Neighbouring Territories

SOUTHERN AFRICA may be said to comprise that portion of the great continental peninsula which lies to the south of the Tropic of Capricorn. It is bounded on the east by the Indian Ocean, on the west by the Atlantic, on the north by the imperfectly explored regions of the interior, and on the south by the stormy waters of the ocean which wash the immediate shores of the Cape of Good Hope.

In a country of such vast extent, being about two thousand miles in length and nearly the same in breadth, we are not surprised to find great diversity in scenery, soil, and climate. There are some striking features, however, which apply pretty generally to the whole of this extensive and interesting portion of the globe. Wherever we travel in Southern Africa we behold everything on a grand and gigantic scale. There is nothing little or insignificant in the topography of this country. Every scene in nature corresponds with the magnitude of the continent on which it is found. The mountains generally rise to a high altitude, and frequently stretch away in apparently interminable chains, as far as the eye can reach, till they are lost in the dim distance, from which they again emerge to the view of the

admirer traveller as he pursues his journey. The valleys, the rivers, the lakes, and the deserts are equally imposing in their magnitude and general aspect.

MOUNTAINS, RIVERS, AND LAKES.

The principal mountains of Southern Africa, of which we have any definite knowledge, are the Omatako, Khamisberg, Sneewkop, Piketberg, Table Mountain, Langberg, Winterberg, Amatola, Stromberg, Cockscornb, Compassberg, and the Kolobeng. Some of these elevated peaks belong to mountain ranges which run nearly parallel with the coast on both sides of the continent, the principal of which are the Zwartbergen, Nieuveld, Dragensberg, Roggeveld, and Quathlamba ranges. These are backed by others of still greater altitude, concerning which little is known, as they stretch far away into the unexplored interior, and unite to form what is technically called by geologists the "backbone" of Africa, or the grand "watershed" from which most of the rivers wind their way to the mighty ocean in different directions.

The chief of these rivers are the Swakop, Orange, Buffel's, Olifant's, Berg, and the Zout, which run into the Atlantic; and the Breede, Knysna, Gauntz, Gamtoos, Sunday's, Buffalo, Kowie, Great Fish, Keiskamma, Great Kei, Bashee, Umtata, Umzimvooboo, Tugela, and the Zambezi, which flow into the Indian Ocean. With the exception of the Zambezi and the Breede, none of these rivers are available for inland navigation to any extent. It is true that vessels may find a safe and commodious harbour in the mouth of the Knysna, in the district of George; but, so far as it is navigable, this may be regarded as a lagoon rather than as a river. Important harbour works have for several years been in progress at the mouths of the Kowie and the Buffalo, on the east coast, which it is hoped will enable vessels of moderate draught to proceed some distance up the country, as well as to discharge their cargoes at convenient wharves. Indeed, the works at the place first

named have been finished for some time, and are found to answer their intended purpose ; and those at East London are progressing rapidly, under the direction of Sir John Coode. The mouths of most of the other rivers of Southern Africa are blocked up with immense sand-bars, which stretch from shore to shore, and upon which the waves of the sea break with fearful violence. Some of them, indeed, are only periodically supplied with water of any considerable depth, their beds being in many places completely dry during the summer months. But after heavy rains in the winter season they frequently swell to an alarming extent, and sweep away all before them. Then travellers may be seen with their waggons and carts, waiting on the banks, day after day, till the waters subside, before they can ford the streams, bridges being almost unknown in the interior.

The only great lakes which have as yet been discovered in this part of the world are Lake N'gami, partially explored by Mr. Oswell and Dr. Livingstone in 1846, the Lake N'yassa, first visited by the last-named enterprising traveller in 1861, and the Lakes N'yanza and Tanganyika, more recently explored and described by Livingstone, Stanley, Cameron, and others. Some of these are, in fact, great inland seas, being several hundreds of miles in circumference, and studded with numerous beautiful islands. Most of these belong more properly to Central Africa, and will be further noticed in due course. There are many other extensive sheets of water to be seen in different parts of the country, especially after heavy rains have fallen ; but these generally dry up in the summer season, and, from the saline character of the soil, the ground is frequently encrusted with a coat of salt, which the natives collect and turn to good account as an article of commerce.

SOIL, PRODUCTIONS, AND CLIMATE.

Extensive tracts of country in various parts of Southern Africa frequently present the appearance of sterile wastes. This is more especially the case after long periods of drought,

when everything is burnt brown with the fiery rays of the sun, and scarcely a blade of green grass is to be seen for scores of miles. The face of nature in the same localities wears a very different aspect, however, when refreshing rains have fallen to fertilize the earth. Then vegetation is remarkably rapid in its growth, notwithstanding the thin and sandy nature of the soil; and, in the course of a few days, the whole landscape is delightful to look upon. In the place of dreary wilds we now behold smiling green pastures, studded with beautiful flowers of almost every hue, and all creation seems to rejoice in the delightful change. This circumstance will account, in part at least, for the various and conflicting accounts given by different travellers of the soil and scenery of the same countries, who have passed through them at opposite seasons of the year.

There are vast regions of this portion of the continent, however, to which the name of desert will strictly apply—the face of the whole country presenting the appearance of nothing but rugged rocks and plains of shifting sands, and where gloomy nature never smiles. In passing across these dreary wastes, the way-worn traveller may proceed on his journey from day to day without meeting with a drop of water to refresh himself or his cattle, and many have perished in the wilderness before relief could be obtained. To these barren tracts of country the natives have given the name of *karroos*, which signifies “dryness.” The most extensive of these is the *Kaluhari*, or Great Desert, north of the Orange River, extending nearly 1000 miles in length, and more than 300 in breadth, between Great Namaqualand and the Bechuana country. Nearly the whole west coast of Namaqualand, from Buffel’s River to Walvich Bay, may also be called desert, as it consists almost entirely of a succession of dreary sand-hills and barren wastes, to a distance of from thirty to forty miles from the sea-shore. There are, moreover, several smaller tracts of country of a singular description within the boundaries of the Cape Colony, which are very thinly inhabited, in consequence of the sterile character of the ground and the great

scarcity of water. One of these is crossed by the main road leading from Cape Town to Beauford West, and is called by way of distinction "the Karoo".

In one respect the topography of Southern Africa differs materially from that of Western Africa. The latter country is remarkable for its extensive and primeval forests, which are found skirting the margins of the numerous rivers and crowning the tops of the highest mountains, but in the former we may travel for days and weeks in succession without ever seeing a tree larger than a gooseberry-bush, unless we meet with a few straggling camel-thorns, or willows, scattered along the banks of the periodical rivers. There are exceptions, however, to this peculiar feature in the general aspect of the country. In some parts of Kaffraria, Natal, the district of George, and in other localities, forests of considerable extent are to be found, which afford an ample supply of timber for building and other purposes.

On viewing the wild, romantic, and generally sterile character of the regions mentioned above, the reader must not conclude that the whole country is a barren wilderness. With the exception of the actual deserts, to which special reference has been made, the most unfavourable districts are well adapted for grazing and rearing cattle, provided they have a wide range of pasture, and on the south-eastern coast there are many large sheep-farms, where tens of thousands of sheep may be seen in a thriving condition. In the broad valleys, and on the extensive plains between the mountains, the soil is frequently rich and fertile, and well adapted for the growth of various kinds of grain and other produce. In the neighbourhood of many of the colonial towns and villages may be seen fruitful vineyards, orchards, gardens, and smiling fields of corn, which would bear comparison with those of any country in Europe. The greatest drawback to the successful prosecution of agricultural labours in Southern Africa is the scarcity of water, the irregularity of the seasons, the long-continued droughts, which frequently occur, and the natural indolence of the native population, especially

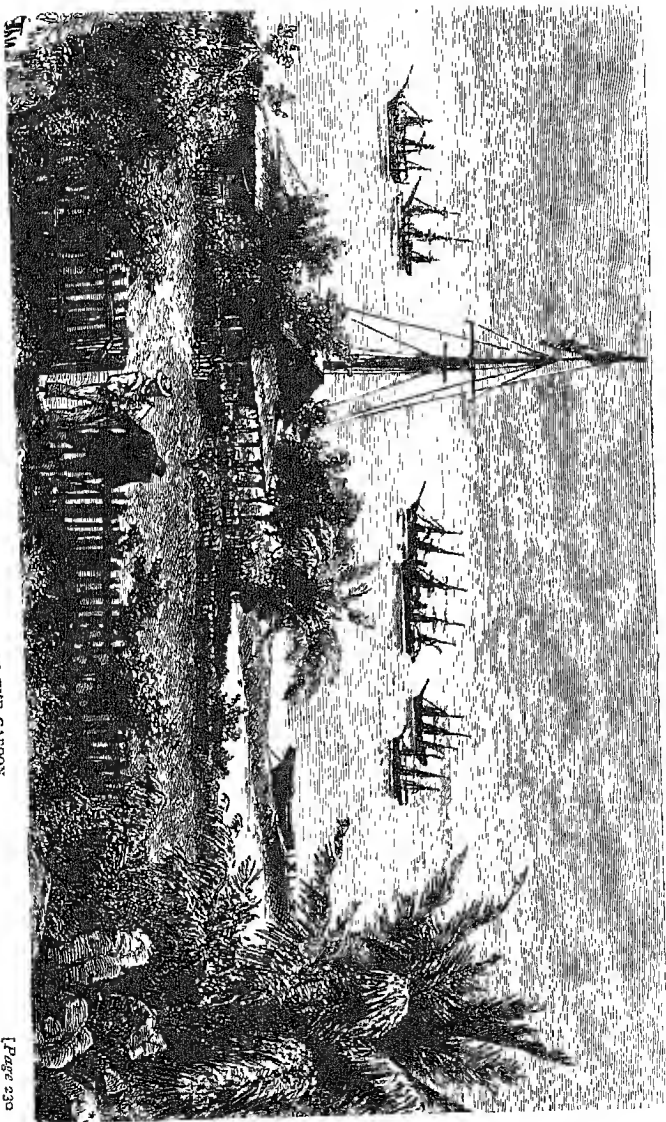
in the more interior districts of the country. These difficulties, it is to be hoped, will be in a measure overcome in the course of time, by the adoption of improved methods of irrigation, emigration, and other useful expedients which have been found so advantageous in other countries. With such improvements the capabilities of the soil might be more fully developed, and the country at large be made to present stronger claims to the attention of those who find it necessary to seek a home for themselves and their families in foreign lands.

Already the natural and mercantile productions of Southern Africa are very considerable. The Cape Colony produces corn, wool, wine, aloes, dried fruit, hides, horns, skins, and tallow. From Namaqualand and other parts of the interior are brought large quantities of cattle, copper ore, ivory, ostrich feathers, and the skins of various kinds of wild animals, tanned and prepared for the market with considerable skill by the natives. And in Natal a promising commencement has been made in the cultivation of sugar, coffee, arrowroot, indigo, and hemp. Whilst these and other commodities have become staple articles of export, butter, brandy, and tobacco are manufactured in large quantities for home consumption. Vegetables and fruit of various kinds are found in great abundance at the Cape, where ordinary attention is paid to their cultivation, and they might be obtained at a cheaper rate everywhere if more care and industry were given to them. We have potatoes, cabbages, carrots, peas, beans, kanalkoes, and the squash; also oranges, apples, pears, peaches, loquats, pineapples, pomegranates, and quinces, with other vegetables and fruits of minor consequence in abundance.

The whole country offers a fine field for the researches of the naturalist, and, although the prescribed limits of this work do not admit of a formal discussion of such matters, we may briefly note a few particulars. In the department of geology, the stupendous rocky mountains of granite and other formations demand more attention than they have hitherto received, notwithstanding the praiseworthy researches of Mr. Baynes and

others, who have done something in this line of study. And the numerous indications of iron, copper, gold, and other valuable metals which appear in various parts of the country, are deserving of fuller investigation. In 1873 extensive diamond fields were discovered on the northern frontier of the Cape Colony, which caused an immense rush of population to that part of the country, and which have been the source of considerable wealth to many. It has been stated, on good authority, that diamonds to the value of at least £8,000,000 have been exported during the past seven years. The copper mines of Namaqualand have also been steadily worked with advantage to the companies engaged for several years past, large quantities of rich ore having been shipped to England at different times.

The botany of the Cape was carefully studied by the late Dr. Pappe, who embodied his researches in an interesting work entitled "*Sylva Capensis*," in which the reader may find ample information on this department of science. In zoology much remains to be done, notwithstanding the explorations and exploits of Mr. Gordon Cumming and other celebrated Nimrods of modern times. Many of the wild animals, once so numerous in the Cape Colony, have been exterminated or driven back before the march of civilization. The lion, elephant, camelopard, rhinoceros, eland, and other large animals, are found only in the remote interior; but the tiger, wolf, jackal, baboon, and other troublesome creatures of smaller size are frequently found sufficiently near the homesteads of the settlers to be exceedingly annoying. Various kinds of deer, differing in size from the gigantic quagga to the delicate little antelope, are frequently met with. Ostriches are very common in the distant deserts, and they have recently been domesticated and reared on colonial farms for the sake of their feathers, which command a good price in European markets. The number of domesticated ostriches in the Cape Colony in 1875 was 22,257, and the value of the feathers exported was £350,000. Smaller birds are to be seen almost everywhere in great variety, from the majestic eagle to the beautiful little humming-bird;



PORT AND SHIPPING AT THE MOUTH OF THE GABOON

whilst reptiles and insects abound in varieties almost innumerable.

The *climate* of Southern Africa varies considerably in different localities, but upon the whole it may be said to be generally healthy. In confidently making this statement we would not have the reader to conclude that it is a perfect paradise, but merely that it is superior to many other semi-tropical countries. There are numerous drawbacks to health and comfort even in the Cape Colony. The heat of summer is frequently oppressive, and the storms of winter are often violent and destructive. We have seen half a dozen splendid vessels driven on shore in Table Bay, in the course of a few hours, by the violence of the gale from the north-west. The south-east winds, which prevail in the summer season, have no doubt a beneficial effect, in a sanitary point of view; but they are, nevertheless, a source of great inconvenience and discomfort to the inhabitants during their continuance. Such is the violence with which they sometimes blow, that travelling becomes not only difficult but even dangerous. Carriages are occasionally upset on the roads, communication by boats with the shipping in the bay is interrupted, and dense clouds of dust are whirled about in every direction, the red particles of which find their way into every house and into every crevice and corner, to the great annoyance of the inmates.

The commencement of a violent "south-easter" in the neighbourhood of the Cape is accompanied by a singular phenomenon. A large white cloud gathers around the top of Table Mountain. This is familiarly known by the people as the "table-cloth"; and when it spreads its ample folds over the rocky height, every one looks out for the coming gale, which never fails to set in from the south-east. This unpleasant wind sometimes continues to blow for a week or ten days without intermission; and during the whole time the white cloud may be seen hovering around the summit of the mountain.

Frost and snow are never known in the immediate vicinity of the Cape. It is only on the high lands of the interior that

the ground occasionally becomes covered with a white carpet in July or August, the coldest months of winter; and even then it soon disappears. On the tops of the highest mountains the snow sometimes remains a little longer; but there also it is soon dissipated by the powerful rays of the sun, and the cold is never intense or of long duration. There are, however, frequent and sudden changes in the temperature of the atmosphere, to which may be attributed the numerous ailments of a rheumatic type, which are so prevalent among all classes of the people. Cases of pulmonary consumption are very rare, and the climate has been found favourable to persons of weak chests, when they have availed themselves of it before the fatal disease had become actually developed.

NATIVE TRIBES AND SETTLERS.

Southern Africa is inhabited by people originally belonging to various nations and tribes, of different shades of complexion, and speaking different languages. Some of these may be regarded as aborigines, properly so called, whilst others have come from distant regions, settled in the country, and adopted it as their home.

The real aborigines of the Cape of Good Hope are undoubtedly the deeply degraded race called *Hottentots*, whose origin and early history are involved in much obscurity. Some African travellers and ethnologists have expressed the opinion that, from the resemblance of this singular section of the human race, in complexion and features, to the Chinese and the ancient Egyptians, they must all have had one common origin and home; and that the progenitors of the *Hottentot* race must, at a remote period, have come from the valley of the Nile, and, by degrees, have travelled the whole length of the continent. Be this as it may, there is no doubt but this tribe of Africans, like many others, has undergone considerable change since the country was first visited by Europeans.

The *Hottentots* of the Cape are generally short and slender

in their persons, of yellowish complexion, with high cheek-bones, short foreheads, and woolly hair, thinly growing in short knobs, and scarcely covering the head. In disposition they are mild and timid; and, although deeply degraded, they are not by any means so stupid as some have represented them to be. They possess a tolerable share of native talent, but they lack energy to call it into action. They are proverbially indolent; and, in their natural state, eating and sleeping appear to be the objects of their highest ambition. They are, nevertheless, easily trained to any kind of light labour and domestic duties. They make excellent shepherds and house servants, and are very useful to the farmers, amongst whom they chiefly reside. When brought under the influence of religion, they are readily impressed with the truth, and we have known many of them who have not only spoken the English or Dutch language with tolerable fluency, but have learned to read the Scriptures for themselves, to pray to God, and to worship in His sanctuary, with a solemnity and decorum which might put to shame many professing Christians of other lands who live in the habitual neglect of these sacred duties. A few also from among these poor outcasts have been raised to the higher work of teaching and of preaching the Gospel to their fellow-countrymen.

There are now very few real Hottentots remaining in South Africa. They have, to a considerable extent, become amalgamated with other native hordes, or with the descendants of the original Dutch settlers, and form distinct classes of people yet to be noticed. The few who still continue unmixed with other tribes are to be found in small detached settlements, far from the abodes of civilized men, at the respective mission stations, or in the service of the Dutch Boers. Perhaps, properly speaking, the wandering tribes of *Bushmen*, found in some parts of the interior, are almost the only representatives of the original unmixed Hottentot race. These are certainly the most abject and miserable specimens of humanity that we ever beheld in any country. They are extremely diminutive in stature—some

of them standing not more than three or four feet high—and remarkably thin and haggard in their appearance. They wander about in the desert, destitute of clothing, save a piece of sheepskin thrown round the waist, with their bows slung behind them, and their poisoned arrows stuck in the hair of their heads, and obtain a miserable subsistence from the uncertain produce of the chase, roots which they dig up from the ground, and the larvæ of ants, with an occasional treat of locusts and wild honey. Bushmen never cultivate the ground, nor do they possess cattle, unless we make an exception in some cases where a few goats may be kept by them among the rocks in the wilderness.

The Hottentot language is a strange gibberish, and very difficult for a European to learn, unless he is accustomed to hear it spoken from his childhood. Almost all the monosyllables, and the leading syllables in compound words, are thrown out of the mouth with a sudden retraction of the tongue from the teeth to the palate, and sound not unlike the clucking of a hen with her chickens. These strange clicks are, nevertheless, arranged according to rule, and must occur at the proper place, or the sense of the word is entirely spoiled. Difficult as this language is, it has, notwithstanding, been reduced to grammatical form by the missionaries, and portions of Scripture have been translated into it; whilst at the same time the Gospel has been preached to the people in their own tongue.

The *Namaquas*, who occupy a large tract of country on the western coast of South Africa, are evidently a branch of the Hottentot family. Having for generations past come in contact, and to some extent mixed, with other tribes, they now appear much superior to the parent race from which they have descended. They possess the same complexion, cast of countenance, and outline of feature; but are taller, and more independent in their bearing. The Little Namaquas resident within the Cape Colony have generally become civilized by the labours of the missionaries. They cultivate the ground, possess herds of cattle, waggons, and horses; and in the knowledge of

letters, and other branches of general information, they have in some instances got in advance of their neighbours the Dutch Boers, who have been sadly neglected in their education. In Great Namaqualand, beyond the Orange river, the people are less advanced, inasmuch as they have not been favoured with the same privileges, and occupy a country so sterile that agriculture is almost out of the question. They nevertheless own extensive herds of cattle and waggons, with which they move about from place to place, as the state of the pastures and the seasons require. This interesting people are divided into numerous petty tribes, under the leadership of separate chiefs or captains, who formerly directed and controlled all their movements for the grazing of their cattle, and in the hunting expeditions in which they frequently engaged; but of late years their influence has been considerably diminished, since they have been taken under British protection, and a government official has been appointed to reside among them for magisterial and other purposes.

The *Korannas*, another branch of the Hottentot family, resemble the Namaquas in the leading features of their character and condition, and therefore do not call for a separate description to any great extent. They formerly lived in small detached tribes, under separate petty chiefs, in the same manner as their neighbours; but have now, like them, been brought under British control, having an appointed government agent resident among them as magistrate, with a salary of £800 per annum. They nevertheless wander about with their flocks and herds over an extensive tract of country, lying between Griqualand on the east and Namaqualand on the west. It is a very easy matter for these people to remove a town or a village, for they can take to pieces their spiral-shaped huts, made of sticks and mats, in a few minutes, pack them on the backs of their oxen, with their other goods and chattels, and march off to their next encampment, when the pasturage for their cattle fails. Their cultivation is limited almost entirely to the native tobacco plant, with sometimes a little maize, or a few pumpkins and melons;

and they subsist chiefly upon the milk of their flocks, with an occasional feast of animal food taken from the fold or procured by the chase. My friend George Thompson, Esq., who travelled among the Korannas several years ago, thus describes a party with whom he met in the wilderness. "They were miserable-looking beings, emaciated and lank, with the withered skin hanging in folds on their sides, while a belt bound tight round their bodies indicated that they were suffering, like myself, from long privation of food. I attempted to make them understand by signs that I was in want of provisions, and would gladly purchase some, but they replied, in a language which could not be misunderstood, by shaking their heads and pointing to the *girdle of famine* tied round their stomachs."

The *Griquas* are a mixed race, of Hottentot descent on the mothers' side, whilst they claim paternal relationship originally with the Dutch Boers. They are a numerous and respectable semi-civilized tribe of natives, and occupied an extensive tract of country along the northern bank of the Orange river, under their own independent chiefs, until their removal farther north, by an arrangement with the British Government a few years ago, to a region known by the strange appellation of "No-man's-land." Under the instructions of the missionaries, the *Griquas* have risen to a pleasing state of intelligence and prosperity; and they cultivate the ground with considerable care and success, many of the leading men among them owning good farms and extensive herds and flocks. A similar class of people are found in various parts of the colony, dispersed among the farmers, and located in the neighbourhood of the respective mission stations, known by the uncouth name of "Bastards," a separate description of whom is unnecessary.

In addition to the different tribes of people already mentioned as being in some measure of Hottentot descent, we have in the colonial towns and villages a number of coloured persons, many of whom are truly intelligent and respectable. In their dress and manners they imitate to a considerable extent their employers, as do also the *Griquas* and Bastards. They follow

various branches of trade, and are useful members of society. Those who are brought under the influence of religion are generally very active in the cause of God, and prove useful members of the respective branches of the Christian Church with which they are identified.

But the most numerous and powerful race of natives in Southern Africa are the *Kaffirs*, who are divided into various tribes under paramount and subordinate chiefs, and who differ in many respects from the Hottentots already described. The name "Kaffir" is somewhat vague and indefinite in its signification. In the abstract it simply means "infidel," or "unbeliever"; and in Mohammedan countries it is applied exclusively to all who are not Mussulmans, irrespective of complexion or nationality. In relation to Africa, however, the term has become applicable of late years to a race of people inhabiting the south-eastern coast of the great continent.

Very little is known of the origin and early history of this people. It is generally admitted, however, that the country which they now occupy has not been their home for many generations, and that they must have originally come from the north. They are much superior, in their personal appearance and in their mental qualities, to most of the other African tribes. They are thus described by the traveller Barrow, who had much intercourse with them: "There is perhaps not any nation under heaven that can produce so fine a race of men as the Kaffirs. They are tall, stout, muscular, well-made, elegant figures. Their countenance is ever indicative of cheerfulness and contentment. Their skin, which verges towards black, and their short curly hair, are rubbed over with a solution of red ochre, which produces an appearance far from disagreeable." The persons of the women are not so handsome. Accustomed to field labour as well as to domestic drudgery, the females are masculine and robust in their appearance, and generally of short stature as compared with the men. The colour of their eyes is sparkling jet, whilst their teeth are pearly white and remarkably regular. Although the Kaffir is generally of similar complexion to the

negro, he has neither the thick lips nor flat nose which distinguish the inhabitants of the higher regions of the continent.

A *carosse*, or mantle of tanned skins, is the chief article of dress used by both sexes among the Kaffirs. That of the females is distinguished by a thong of leather suspended from the shoulder, and loaded with ornaments of various kinds. In addition to the *carosse*, the females wear a kind of petticoat made of leather, and a small apron fringed with beads. Indeed, in common with their sisters of other lands, they are passionately fond of ornaments of all kinds, and we have seen them literally loaded with beads of various sizes and colours. They also use buttons, buckles, iron and copper rings, and other trinkets, for the same purpose. The Kaffir chief wears a *carosse* of tiger or leopard skin, a kind of garb which no person of inferior rank is allowed to assume. In addition to this mark of royalty he carries, or has carried before him by a person appointed for the purpose, an elephant's tail, which is equivalent to the royal sceptre in more civilised countries. Like most of the other natives of Southern Africa, the Kaffirs live in huts formed of sticks bent into a spherical shape and covered with rush matting, and resembling in appearance, when finished, huge beehives. These are easily taken down and removed when there is occasion for a kraal to change its locality.

As they occupy a country with a soil capable of cultivation, the Kaffirs pay more attention to agricultural pursuits than many other African tribes. Whilst the men and boys are engaged in attending to the cattle, the women and girls build the huts, cultivate the ground, manufacture earthen pots, and construct baskets of the Cyprus glass, in which they keep their milk and other commodities. They plant a species of millet known as Kaffir corn; also maize, kidney beans, pumpkins, Indian corn, water melons, and a few other simple esculents. The native method of preparing the ground for seed by the use of a wooden hoe was in former times extremely rude and simple, but of late years many improvements have been introduced by the missionaries. When they first beheld the plough in opera-

tion, they gazed at each other with blank astonishment. At length an old chief, recovering from his amazement, broke the silence by exclaiming with delight—"See how the thing tears up the ground with its iron mouth: it is of more value than five wives!"

The food of the Kaffirs, and their mode of living, are very simple. They only take two meals a day, one in the forenoon and the other in the evening. These consist chiefly of boiled corn and milk, with slight modifications according to circumstances. They seldom eat animal food, except on the occasion of great festivals; then they consume an enormous quantity, and abandon themselves to a life of dissipation for several days together. Kaffir beer is made with an infusion of millet which has undergone a regular process of drying, grinding, boiling, and fermentation, somewhat after the plan of preparing malt in civilised countries, and is very intoxicating. This was their principal drink at their feasts till they became acquainted with the white man's more potent "fire-water," but alas! now brandy is frequently resorted to. Tobacco and snuff are in high repute; the former they smoke out of highly-finished wooden pipes, and the latter they convey to their distended nostrils, not with the finger and thumb, which they would consider quite vulgar, but with small iron or ivory spoons, which they carry stuck in their hair for the purpose.

Those who have been most intimately acquainted with the various Kaffir tribes have not discovered among them any traces of a religious system, properly so called; either idolatrous or otherwise, or any practices deserving of the name of religious rites and ceremonies. The nearest approach to it is the habit of each person throwing a stone to certain heaps which they pass by the wayside when on a journey; but this appears to be done either in memory of the dead, whom they suppose to be buried there, or with a superstitious notion of securing safety while travelling. Circumcision is universally practised by the Kaffirs, but no religious idea appears to be associated with the ceremony. They have a vague notion of a Supreme Being, whom they call *Uhlanga* or *Utixo*, and of a future state of

existence; but they seem to have no idea of rewards or punishments. They believe in witchcraft, and the rain-makers and witch-doctors drive a very profitable trade among their deluded fellow-countrymen. Some of the cruelties practised in connection with "smelling out" and punishing the suspected witch are awful to contemplate, often resulting in the innocent suffering.

This brief description of the appearance, manners and customs of the Kaffirs, will generally apply to the bold and warlike people who bear that name. But it must be remembered that they exist in a great variety of tribes, under their respective chiefs, scattered over a vast extent of country, although they speak the same language in dialects with shades of difference one from the other. We have already some knowledge of the following tribes—viz., the Amakosa Kaffirs, including the minor tribes of Gaika, Slambie, Gonubi, and some others, living in British Kaffraria, Amagaleka, beyond the Great Kei; Amatembu, or Tambookies, in Kaffirland proper; Amaponda, between the Bashu and the Umzimculu; Amabaxa, north and east of the latter; Amalunga, in Natal, and on the northern border; Amazulu, or Zulus, east of Natal; Amazwasi, near Delagoa Bay; Amatibule, south of the Zambesi, under Moselikatse; Amafengu, or Fingoes, once living in a state of slavery among other Kaffir tribes, but freed by the British, and now settled on locations provided for them in the Cape Colony. (The prefix *Ama*, in Kaffir, signifies "people" or "tribe.")

In addition to these, there are other tribes of natives in South Africa of kindred character which might come under the general head of Kaffirs, but which, nevertheless, have some shades of difference, and consequently require a brief separate notice. We allude to the tribes which speak the Sechuana language, which differs considerably from the Kaffir proper, although it may perhaps be traced to the same origin. This class includes the *Basutis*, north-west of the Maluti mountains; the *Bechuanas*, north of the Orange river; and the *Batelaps*, *Bamungwatas*, *Bakweins*, *Makolola*, etc., north and west of the Vaal and Orange rivers. The most intelligent and powerful of these tribes in the

neighbourhood of the Cape Colony is that of the Basutus, who prospered greatly under their late paramount chief Moshesh. By means of the instructions and fostering care of the missionaries, these people have made considerable progress in the arts of civilized life, as well as in religious knowledge; and the old chief himself was a remarkable instance of native talent, shrewdness and sagacity, although he never formally embraced Christianity. The Basutus have recently been taken under the protection of the British Government, and bid fair to show to the world what a tribe of Africans can do in the way of self-government and progress, when they have proper inducements to exert themselves.

The *Damaras* and *Ovampos*, to the north of Great Namaqualand, form another branch of this extensive family of South African tribes. These people speak a language somewhat different to those already mentioned, and yet it is no doubt traceable to the same source.

Many of the native tribes of Southern Africa already mentioned are of jet black complexion; and some of them, as the Damaras for instance, whose home is in the far north, possess other features which distinguish the negro character, who nevertheless, by affinity of language and other peculiarities, seem to claim kindred with the Kaffir race. A few individuals from these remote regions find their way to the Cape Colony in the service of African traders, and never return. But in addition to these there are a considerable number of real *negroes*, the descendants of those at the Cape who have been rescued from slavers by British men-of-war, whilst cruising chiefly off the eastern coast in the Mozambique Channel. These liberated Africans have been brought to the colony at different times, and have found employment as domestic servants, fishermen, and field labourers, in which capacities they have proved very useful to the community. They are now found dispersed over various parts of the country, and many of them have been brought under religious influences, and have become sober and industrious citizens.

In several of the towns and villages in the neighbourhood of the Cape there is also a numerous class of coloured people called *Malays*, which deserves a passing notice. Their origin is to be traced to an early period of the possession of the Cape Colony by the Dutch. The Cape being a convenient place of call in voyages between Europe and India, a few Dutch settlers arrived there from Batavia as early as 1652, bringing their Malay servants with them. Slavery had existed for some time previously in Java; but it is said that most of the natives of the east who were thus brought to South Africa in the first instance came as free servants, and were treacherously registered as slaves on their arrival at the Cape, to their great consternation. Be this as it may, there is no doubt but the number of Malays was subsequently increased by additional importations, at different times and under various circumstances. Government documents of the date of 1710 record the introduction of convicts from Java and Ceylon, and a number of names are given of persons under the sentence of banishment for their offences, some of whom were afterwards pardoned, and intermixed with this class of the inhabitants. Again, in 1737 and in 1749, a number of Malays of distinction were sentenced to exile, and brought from Java to the Cape Colony as state prisoners, who on being set at liberty mixed with their fellow-countrymen as others had done before them.

From these sources, with the occasional arrival of Malay slaves with their Dutch masters from the east, the present race of Malays has sprung; and being all rigid Mohammedans, they have clung together, intermarried with each other, and now form a distinct class of people, notwithstanding the shades of difference in their complexion, social position and national origin. A large portion of them were in a state of bondage, in common with other black and coloured inhabitants of the Cape Colony, till the general emancipation throughout the British empire in 1838, when they were all made free. A very few of the modern Malays are the children of Java-born parents, the greater portion of them having descended from parents born

in the colony. There are a few families who pride themselves on being Malay-Arabian in descent, whilst several more are known to be the immediate offspring of female slaves and their Dutch masters.

In personal appearance the Cape Malays differ from any other class of the inhabitants. They are generally of middle stature, and of slight but sinewy frame; their eyes are small and sparkling; their hair black and silky; their features are somewhat compressed, but expressive; whilst the face is slightly elongated and oval-shaped. The complexion varies from a yellow or light brown to a deep olive. The men cut close the hair of the head, but allow the moustache and beard to grow, trimming the latter into a peculiar peaked form. The head-dress of the Malay man is a small closely-tied turban of crimson cloth, sometimes surmounted with a broad-brimmed, conical-shaped straw or palm-leaf hat; his other covering consists of a brilliant neck-scarf, a vest of gay colours, a long jacket and wide trousers, with high-heeled clogs or sandals. Some of the priests, and all who have achieved a pilgrimage to Mecca, assume the title of haji, and affect a complete Oriental dress of Cashmere shawls, massy turbans, and long flowing robes of printed cotton or silk.

The Malay women wear their hair in tresses, which are long, black, and glossy, brushed back from the temples, and fastened behind the head with a large gold or silver bodkin. Their dress, which on gala days is of silk or other expensive material (but ordinarily of cotton), differs from that of European females in having a short body or spencer of a different colour from the wide flowing skirt to which it is attached. The Malay ladies never wear bonnets, hats, or other covering for the head, nor does a vestige of the Eastern custom of veiling remain with them. They generally dispense with stockings; but on their feet they wear ornamental sandals. In the choice of colours and arrangement they often display considerable taste and appreciation of effect, their well-chosen and somewhat showy attire adding a charm to their personal graces. Their

figures are generally good, and their features not devoid of comeliness

The food of the Malays consists chiefly of fish and rice, but occasionally of flesh-meat and different kinds of vegetables. Of pork, however, they dare not partake, nor yet of any animal which has not been killed by a priest, who in slaughtering performs a certain ceremony which is considered of great importance by the people. Every butcher in Cape Town is obliged to keep a Malay priest in his pay, who comes daily to the shambles to attend to this duty, or he would not be able to sell any meat to this class of the community.

As no distinction is made between this and other classes of coloured persons when the census is taken, we cannot state the exact number of Malays who are now resident in the Cape Colony; but from a careful calculation we estimate them at 10,000. About 7000 of them are found in Cape Town and neighbourhood, and the remainder are scattered abroad in the different towns and villages of the Western Province. The Malays are industrious and thrifty in their habits; and many of them have acquired a considerable amount of property by dint of persevering efforts. They make good mechanics, coachmen, grooms, gardeners, and fishermen, and we have generally found them civil and respectful when in our employ.

Although strict Mohammedans, polygamy is not generally practised among the Malays, as they conform to British law without difficulty. They moreover abstain from the use of wine and spirituous liquors, but are fond of trips of pleasure into the country, and it is a pleasant sight on a Monday morning to see waggon-loads of men, women and children driving off for a holiday. In Cape Town, Clarmont, and some other places, Mohammedan mosques have been erected, where the people assemble for service at stated periods in considerable numbers. The priests who officiate on these occasions are generally more or less acquainted with Arabic, and they chant their prayers and portions of the Koran in that language with considerable fluency. They are very far from being united in

their views and efforts, however, being divided into no less than five different sects, the members of which regard each other with feelings of bitter jealousy. With a view to unite and further instruct the Mohammedans of Southern Africa in the doctrines of Islamism, the Ottoman Government sent out, a few years ago, a distinguished Effendi from Constantinople, named Abu Beker ; but his mission has hitherto been apparently fruitless, several of the priests resisting his authority with the utmost persistency, even to the extent of actions at law.

It has often been matter of regret to strangers visiting the Cape, to see so little direct effort put forth by Christian ministers and people for the conversion of the Malays to the faith of the Gospel ; but the fact is that far more is being done in this way than many are aware of. Distinct and special missions have repeatedly been organized for their special benefit ; but they have invariably been met with the most determined opposition, both by priests and people, till they have been necessarily relinquished. Several of the missionaries and philanthropists of the Cape have come to the conclusion, after many years' experience, that the best means of benefiting the Malays, and of ultimately winning them over to the faith and practice of Christianity, are those which are most private, silent, and quiet in their operation, as mission schools, pastoral visitation, Christian kindness, incidental conversation, tract distribution, and holy living. These means we have known to be very beneficial, and we have witnessed some interesting conversions from the ranks of the false prophet to the service of the Redeemer.

We now come to notice that portion of the population of South Africa which is of fairer complexion, and which may be classed under the general designation of *European settlers*. The first class of "pale-faced strangers" who visited the country for the purpose of colonization was the *Dutch*. The Portuguese had been there before, but had soon taken their departure. About the middle of the sixteenth century the Dutch took formal possession of the country, from which period,

notwithstanding the changes which have taken place in the form of government, they have been the most numerous class of European colonists. They are to be found in almost every part of Southern Africa; but more especially in the Transvaal, the Orange Free State, and in the Western Province of the Cape Colony, where their language prevails to a considerable extent among all classes of the community.

The favourite occupation of the Dutch settlers is farming; and many of them having obtained grants of extensive tracts of land at an early period and at a trifling cost, they have become quite wealthy, and live in the midst of plenty after their rude fashion. The Dutch "Boers," as the farmers are invariably called, are remarkable for their hospitality to strangers, if they are favourably impressed with their character and appearance and the object of their first visit. In order to arrive at a right conclusion on these points, they scan the traveller with a keen eye as he approaches their dwellings; and, before he has time to alight from his horse or vehicle, the patriarch of the family generally proposes to him three important questions at one breath, which he is expected to answer without equivocation: namely, "*Wie ben u?*" "*Waar kom u van daan?*" "*Waar ga u?*" (That is, in plain English, "Who are you?" "Where do you come from?" "Where are you going?") If the answers to these inquiries are satisfactory, the farmer says, "*Kom binnen,*"—that is, "Come in"—and from henceforth the traveller is heartily welcome to the hospitality of the house during his stay. Besides the Boers who reside in the interior, and in the rural districts, there are a number of Dutch gentlemen to be found in the towns and villages of the Cape Colony, who occupy prominent positions as ministers, physicians, lawyers, government officials, and merchants; and our happy social intercourse with many of them is remembered with pleasure.

Since the Cape Colony became a permanent appendage to the British Crown, at an early period of the present century, the number of *English* settlers has been every year increasing;

but the largest accession to this class of colonists was made in 1820, when several thousands arrived in the course of a few months, and were located in Albany and other parts of the Eastern Province. That large importation of the British element, with subsequent emigration on a smaller and more gradual scale, has rendered South-Eastern Africa more English in its character than any other portion of the great continent. In the stores of Port Elizabeth and Graham's Town, and on many of the farms in the rural districts of the eastern frontier, the English traveller might almost imagine himself back again in his own country; and of late years the English element in Cape Town and its vicinity has rapidly increased, so that everywhere the English language is now spoken, and our countrymen are found occupying every possible position in the social scale, from the governor of the colony to the humblest artisan.

There are also at the Cape, as in most of the colonies of the British empire, a considerable number of *Scotch* and *Irish* settlers located in different parts of the country, who are noted for their industrious and thrifty habits. The largest number of either of these classes of colonists which has ever arrived at one time was the Scottish party of British settlers, who came out in 1820, under the leadership of Mr. Pringle, the celebrated South African poet. These settled at a place called Glen Lyden; and although their descendants became scattered in after years, they and their enterprising countrymen who have emigrated at different times form an important element in the European community in the Cape Colony.

In addition to the various classes already mentioned, we have in South Africa a considerable number of *French* and *Germans*, and other persons belonging to different continental nations, a particular description of whom is not necessary. At an early period of the history of the Cape Colony, on the revocation of the Edict of Nantes, a number of French Protestant refugees emigrated to South Africa, that they might enjoy the blessing of religious liberty, of which they had been deprived in their own country. These were located by the

Dutch government in a fertile valley called *Fransche Hoek*, or "French Corner," a spot which we have visited with pleasure, and which is rendered increasingly interesting by one of the beautiful sonnets of the poet Pringle. These early French settlers devoted themselves to the cultivation of the vine, for which the soil and climate were found congenial. Their descendants have to a considerable extent become amalgamated with the Dutch portion of the population; but the French element of society has been replenished from time to time by more recent arrivals from Europe.

At the close of the Crimean war, when the German legions were disbanded, a large number of the soldiers accepted an offer which was made to them of a free passage to South Africa, and grants of land on the eastern frontier of the Cape Colony, to be held on condition of certain military service to be rendered, when necessary, for the defence of the country. Although the settlement of these Germans does not appear to have answered its intended purpose, the people soon becoming scattered, it nevertheless added largely to this particular class of the European population, and furnished a number of industrious artisans, at a time when they were much required.

The character, extent, and comparative progress of the population in the British colonies in Southern Africa, with the gradual increase in the quantity of stock and wheat produced, may be seen at once from the following table, embodying the returns of the last census:—

PROGRESS OF POPULATION, ETC., IN BRITISH SOUTH AFRICA.

Date.	Whites	Natives.	Sheep	Cattle.	Bushels of Wheat
17 to	2,000	3,000	130,000	20,000	60,000
1769	10,000	10,000	245,000	38,000	525,000
1798	22,000	40,000	1,500,000	251,000	600,000
1820	47,000	63,000	2,300,000	320,000	620,000
1846	70,000	108,000	4,500,000	470,000	650,000
1865	197,000	470,000	9,800,000	670,000	1,400,000
1875	300,000	1,300,000	11,000,000	1,100,000	1,800,000

In studying these statistics, it must be remembered that, from time to time, the colonial boundaries were extended,—a circumstance which will account for the rapid increase in number of the natives enumerated as compared with the white population.

EUROPEAN COLONIZATION.

The history of European colonization in various parts of the world presents to our view many pages stained with crime, treachery, and blood ; and over their mournful records the genuine philanthropist may well shed tears of sorrow. When a country is but sparsely populated, and tens of thousands of acres of land are seen lying waste, which are never likely to be occupied by the thinly-scattered inhabitants ; and when the natives are known to be indolent in their habits, and averse to agriculture, it is not surprising that more energetic and industrious races of men, who are too much crowded in their own country, should form schemes of emigration with a view to subdue, possess, and bring the land under profitable cultivation. And if this were done in the spirit of justice, truth, and Christian kindness to the aborigines, no one need complain ; but, 'alas for our fellow-countrymen ! this has not always been the case.

The colonization of South Africa forms no exception, in our opinion, to the general lack of humane and charitable treatment of the native tribes by European settlers, over which we have so frequently had occasion to mourn. And yet we are free to admit that we have no sympathy with those who would condemn all the colonists as equally guilty of cruelty to the natives. We have met with many noble exceptions, and can call to mind with pleasure delightful instances of genuine Christian kindness towards the dark aborigines.

A correct idea of the past and present state of Southern Africa, and of the circumstances under which some portions of it have been colonized by Europeans, together with what has been done to civilize and evangelize the native races, will best

appear from a succinct account of the respective colonies, provinces, districts, settlements, and missions, into which the country has been divided, and on which our countrymen have operated for weal or for woe for many years past.

In taking a "bird's-eye view" of this interesting portion of the British empire, we must look at the Cape Colony, British Kaffraria, the Colony of Natal, the Orange Free State, the Transvaal and neighbouring territories, including Basutoland, Griqualand, Bechuanaland, Kaffirland, Zululand, Bushmanland, Namaqualand, Damaraland, Ovampoland, and the regions beyond. After the sketches we have given of the people themselves, our account of the countries they occupy, and the means which have been employed to promote their improvement, must necessarily be brief and fragmentary.

THE CAPE COLONY—WESTERN PROVINCE.

The great promontory of Southern Africa was discovered by the Portuguese navigator, Bartholomew Diaz, in the year 1493, who, in consequence of the boisterous weather which he experienced when approaching it, called it *Cavo Tormentoso*, or "The Cape of Storms"; but Emanuel, king of Portugal, on the return of Diaz, changed its name to that of "The Cape of Good Hope," from the hope he entertained of finding a passage beyond it to India. In this he was not disappointed, for Vasco Gama, having doubled this cape in 1497, proceeded to India, and landed at Calicut in the month of May the following year. The Cape of Good Hope was not colonized by the Portuguese, however, but by the Dutch, who landed and formed a settlement there in 1650. For many years the colony was very circumscribed in its area, extending only to the foot of Table Mountain and to Salt River, scarcely a mile from the fort or castle which they built on the shores of Table Bay, when they laid the foundation of Cape Town, the present capital of Cape Colony.

The country beyond these narrow limits was inhabited by the

native Hottentots, who viewed with jealousy and distrust the arrival of the "pale-faced strangers"; and many touching stories are told of the early adventures of both parties. It is said that soon after the first Portuguese ship that visited the Cape anchored in Table Bay, near Robin Island, a number of sailors went on shore, when a disturbance with the natives was occasioned by the following little incident:—One of the sailors having a pair of bright buckles on his shoes, which attracted the attention of the savages, and he being unwilling to part with them, some misunderstanding arose, which ended in the massacre of seventy-five persons. Some time afterwards a party of Portuguese landed at the Cape again; and knowing that the natives were fond of bright and glittering articles of metal, they took with them a bright cannon as a present, as they said, to the paramount chief. To the cannon, which was loaded with musket balls, some long ropes were attached, that the Hottentots might drag it away to their place of residence behind Table Mountain. Not aware that this shining object was an engine of destruction, they readily took hold of the ropes, and when on a line with its open mouth, a person previously appointed for the purpose put the match to the priming, when an explosion instantly took place, and the bullets killed most of the simple natives in front of the cannon. Those who escaped death fled to the mountains to await an opportunity for revenge.

In the year 1652, the Dutch East India Company took formal possession of the Cape, the first governor being the humane and pious Jan Van Riebeeck, who appears to have commenced every enterprise upon which he entered in the name of God, and with the offering up of prayer for the Divine blessing. After a successful career of ten years he died, and was succeeded by others, who failed to tread in his steps. Had every government official and every European colonist arriving at the Cape of Good Hope been like Van Riebeeck, the history of the colony would have been more creditable than it really is. During the century and a half that the

Cape Colony remained in the hands of the Dutch it advanced considerably in population and material prosperity, and divine worship was regularly maintained for the benefit of the settlers, but scarcely anything was done for the spiritual enlightenment of the natives.

In the year 1795 the Cape of Good Hope was captured by the English, under Sir James Craig; and in the month of May, 1797, Lord Macartney arrived there to take charge of the government. In 1802 the colony was restored to the Dutch by the peace of Amiens; but on the breaking out of war again it was retaken by the British in 1806, under Sir David Baird, since which period it has remained in our possession. For many years the Cape of Good Hope was what is technically called a Crown Colony, the government being administered by a governor appointed by Imperial authority, assisted by a Council Board, the members of which were either government officers or gentlemen selected by the governor himself for the honourable position. But in 1856 the colony had so far advanced in general intelligence, that it was considered ripe for representative institutions and self-government; and a constitution was accordingly granted by the British Crown and Parliament, providing for a Legislative Council and House of Assembly somewhat after the plan of the Upper and Lower Houses of Parliament in England; only at the Cape the members of both houses are elected by the colonists on the principle of a moderate and liberal franchise. A few years afterwards complete responsible government was established in the Cape Colony, ministers of state for different departments being appointed, and liable to be in or out of office in the usual way, according to circumstances, the governor still holding his office by imperial authority, as representative of the king or queen of England.

Under British rule the Cape Colony has gradually but rapidly advanced in every department, and its commercial and mercantile interests have prospered in a very remarkable manner. The population has greatly increased by means of

emigration and otherwise; towns and villages have sprung up in every direction; railways have been built; harbour improvements have been promoted; cultivation has been extended, and every branch of trade, commerce, and industry has progressed from year to year to a very encouraging extent, notwithstanding the occasional drawbacks which have been experienced from periodical droughts, native wars, and other untoward events. The colony as a whole now assumes a very prosperous and promising aspect, and will compare favourably with any other appendage of the British Crown. This will more fully appear by a brief description and a cursory topographical survey of its extensive area, including the Eastern and Western Provinces, and the districts into which they are divided for electoral, judicial, and fiscal purposes, with their respective towns and villages.

On approaching the Cape of Good Hope from Europe, the first thing that strikes the eye is the dim outline of Table Mountain, which rears its lofty head to the height of 3,582 feet above the level of the sea; with the minor elevations of the Devil's Peak, the Lion's Head, the Lion's Rump, and Green Point in the distance. On entering Table Bay, Cape Town is distinctly seen, with its whitewashed houses glittering in the sunlight, and stretching along the shore to the distance of a mile or more, with vessels of various kinds anchored before it, and the almost perpendicular granite front of the mountain rising behind. This was formerly regarded as a very insecure port for ships to visit, and during the winter months, when heavy gales set in with fearful violence from the open sea, we have known scores of vessels driven on shore and completely wrecked, but since the construction of splendid docks, and the erection of an extensive breakwater of solid masonry, it is found to be a desirable harbour of refuge, and a place where repairs to shipping of all kinds can be speedily and efficiently executed. In the centre of Table Bay, at a distance of eight miles from the shore, is seen Robin Island, on which are located hospitals and asylums for lepers, lunatics, and the

chronic sick, with other institutions which are thought to be best away from the mainland.

Cape Town, the capital of the Western Province, and the metropolis of the colony, is a large and handsome city, with a population of about 35,000. The streets are laid out at right angles, and many of the houses are of a substantial and elegant character. Some of the stores, or shops, and warehouses, with their splendid plate-glass windows and highly-ornamented fronts, would be no discredit to any city in Europe. The principal public buildings are the Government House, the Houses of Parliament, the Public Library, the Commercial Exchange, the Custom House, Somerset Hospital, two Episcopal churches, two Wesleyan churches, two Dutch Reformed churches, one Lutheran church, one Roman Catholic church, one Congregational church, one Baptist church, two Mohammedan mosques, and a Jewish synagogue. The city being lighted with gas, and cabs and omnibuses plying in every direction, with now and then the shrill sound of the railway whistle and the loud snorting of the iron horse, as the trains leave for the country, one might fancy one's self in a first-class English town, if it were not for the flat-roofed houses, the lumberly ox-waggon, and the variety of complexions and costumes which meet the eye in every direction and tend to give to the place a foreign aspect.

On leaving the city, and crossing the dreary sandy Cape Flats, which terminate at False Bay and separate Table Mountain with its surroundings from the interior districts, we come to the more fertile regions of Tigerberg and Koeberg, celebrated for their corn farms, all included in the Cape division of the colony, with the village of D'Urban for their centre. But the towns and villages in the immediate neighbourhood of the capital demand a brief description.

Mowbray is a pleasant village four miles from Cape Town. It consists of a number of detached cottages and respectable mansions, which are situated on each side of the public road, at considerable and irregular intervals, and separated from each

other in some instances by fields, gardens, and vineyards. *Rondebosch* may be regarded as a continuation of Mowbray, and consists of dwelling-houses of a similar description to those already mentioned. They are occupied chiefly by Cape Town merchants and government officials, who are glad to escape from the heat and dust of the city to this agreeable locality when they have finished the business of the day. They can now go to and return from their respective offices by rail, which is found to be a great convenience. These villages are favoured with two Episcopal churches, one Dutch Reformed church, one Roman Catholic church, and one Wesleyan church, with a small native Wesleyan chapel and several schools.

Proceeding along a tolerably good road, each side of which is lined with shady oak and fir trees, with here and there a beautiful mansion embowered in verdant foliage, we come to the rural but straggling village of *Claremont*, about six miles from Cape Town, in which there are several pleasant dwelling-houses and labourers' cottages, together with an Episcopal church, a Wesleyan chapel, and a Mohammedan mosque.

Wyndberg is situated about eight miles from the capital, partly behind the spur of Table Mountain, and beyond the scattered hamlet of Newlands. It is a beautiful village, resembling in many respects those already described, and celebrated as a healthy and agreeable place of resort for Indian and other visitors, whose constitutions have been impaired by a lengthened residence in tropical climates. Many merchants and government officers also reside here, the railway affording every facility of travelling to and fro for those whose daily duties call them to the city.

After leaving Winberg, the road soon becomes more dreary. On the right we have a range of rugged mountains, at the foot of which are situated a few scattered farms, and on the left a vast sandy plain, on which may be seen occasional patches of cultivation, with here and there a poor labourer's cottage. To the right we notice Constantia, a small district studded with smiling vineyards and celebrated for the quality of its wine. After travelling a distance of about fifteen miles from Cape

Town, we reach the seashore at the head of False Bay, on the opposite side of the peninsula. Along this rugged shore, beyond Muzenberg, with the waves dashing up against the rocks, the road leads to Simon's Town, which may be seen in the distance, through *Kalk Bay*, a straggling marine village which has of late years become a fashionable little watering-place.

Simon's Town is a lively, bustling little place, situated in an amphitheatre of rugged mountains, with very little land available for cultivation in its immediate vicinity, about twenty-two miles from Cape Town. It contains some good buildings, the principal of which are the admiral's mansion, the military barracks, the Episcopal church, the Dutch Reformed church, and the Wesleyan church, the last of which occupies a prominent position on an elevated point of land in the upper part of the town, and, with its neat little spire pointing to heaven, may be seen from afar, being a useful landmark for vessels entering the bay. Simon's Town derives its chief importance from its military and naval establishments, including the government dockyards, and from its sheltered bay, which affords a secure harbour for shipping in all weathers.

Stellenbosch is an ancient and important agricultural town, twenty-six miles from the capital, by road or rail, with a population of 4000, chiefly Dutch. It is pleasantly situated on the northern bank of Eerst river, at the head of a beautiful and fertile valley. The streets are straight, and intersect each other at right angles. Most of the houses are built after the old Dutch style of architecture, with highly-ornamented gables and thatched roofs; they are, nevertheless, substantial and respectable in their appearance. A stream of pure water runs along each side of the principal streets, which are also lined with rows of oak trees that afford a refreshing shade in the summer season and add much to the beauty of the place. The principal public buildings of Stellenbosch are the Dutch Reformed church and college, the Episcopal church, the Wesleyan church, and the chapel and schools of the Rhenish Mission.

Somerset (West) is situated in the electoral division of Stellen-

bosch, at a distance of about thirty miles from Cape Town, on the high road to the eastern frontier. It is an interesting rural village, consisting of a few respectable dwelling-houses and a large number of labourers' cottages connected with the Wesleyan Missionary Institution. The Dutch Reformed church and the Wesleyan church are the only public buildings of any note in the neighbourhood. A number of labourers and fishermen reside at the villages of *Sir Lowry's Pass* and the *Strand*, and the place last named is resorted to by the Dutch farmers and their families, at certain seasons of the year, for the purpose of sea-bathing. The population of these scattered villages and the surrounding farms may amount to about 3000.

Swellendam is an ancient inland town, founded in 1745, on the high road to the Eastern Province, and about 140 miles from Cape Town. It gives its name to an electoral division, and is a place of considerable importance, being central to a large number of farms occupied chiefly by Dutch Boers. It has a Dutch Reformed church for the masses of the people, a small Episcopal church for the few English residents, and a large public school for the youth of all classes. In this electoral division are situated also the comparatively new village of *Robertson*, so called in honour of an eminent Dutch Reformed minister of that name, 100 miles from Cape Town; and *Riversdale*, a village or hamlet 202 miles from the capital. These are important rural centres of population for a large tract of country lying between the Breede and Gauritz rivers, in which are situated numerous farms producing corn, wine, and wool in large quantities. In the same region are found also the smaller villages of *Montague*, *Heidelberg*, and *Ladysmith*, and a mission station called *Zoar*. At most of these places Dutch Reformed churches have been erected, and small Episcopal churches have been built also in localities where a few English residents are found, whilst at Robertson a substantial Wesleyan church has been provided for the coloured population and others who have been brought under religious instruction by the missionaries.

Caledon is an interesting and romantic village, noted for its mineral springs, the waters of which are said to be beneficial in cases of rheumatism and other ailments. It gives its name to an electoral division of the Western Province of the Cape Colony, and is situated at a distance of eighty miles from the capital. *Bredasdorp* is a little village in the same neighbourhood behind the first range of mountains; and in the same division, in a beautiful valley north of the Zonder-Einde river, at a place called *Genadendal* ("the vale of grace"), is situated a large and prosperous mission station of the Moravian Society, the first that was formed in South Africa.

Worcester is an inland town of considerable importance, about eighty miles from the capital of the colony, from which it is approached through a stupendous mountain pass called Bain's Kloof, in honour of the enterprising engineer who constructed the original road. This place is the centre of an extensive and populous district comprised in the electoral division of Worcester, including the rural villages of *Tulbagh* and *Ceris*, and the Rhenish mission stations of *Saran* and *Steinthal*.

The *Paarl*, at a distance from Cape Town of thirty-eight miles, is a scattered district or hamlet, rather than a village, and together with *Willington*, an interesting village at the foot of Bain's Kloof, about seven miles further on, comprises a rich and fruitful district of the Western Province. The whole of this region is exquisitely beautiful. The dwelling-houses stand at a distance from each other, the intervals being occupied with gardens and vineyards, which give to the neighbourhood a charming appearance. The value and importance of this part of the colony has been enhanced of late years by the extension through its centre of the Cape Town and Stellenbosch Railway, giving increased facilities of communication, and affording to the farmers the means of sending their produce to the market with comparatively little trouble or expense. The same privilege will soon be afforded to several other places still more distant, as the extension of the railroad is rapidly advancing towards the Diamond Fields.

Malmshury is a pleasant village, about forty miles from Cape Town, on the direct road to Namaqualand, and gives its name to an electoral division of the colony, comprising a large agricultural district, including Zwartland and Saldanha Bay, and the villages of *Picketberg*, *Hopefield*, and *Darling*.

Clanwilliam is the most extensive electoral division in the Western Province of the Cape Colony, as it embraces the whole region of Little Namaqualand as far as the Orange River, including *Calvinia* and *Springbokfontein*, where important copper mines are worked, together with the missionary institutions of *Ebenezer*, *Khamiesberg*, *Kommagaas*, *Kokfontein*, *Richtersfeld*, and *Wupperthal*. The village of Clanwilliam is situated in a romantic valley in the Cedar mountains, at a distance of 150 miles from Cape Town, and is the residence of the civil commissioner, whose jurisdiction extends over the whole of this vast region, comprising a scattered population of various nationalities, complexions, and languages,—English, Dutch, Bastards, and Namaquas, including a small tribe or two of the original Hottentots or Bushmen, recognising their own native chief or leader, and wandering about with their scanty flock along the banks of the Orange River.

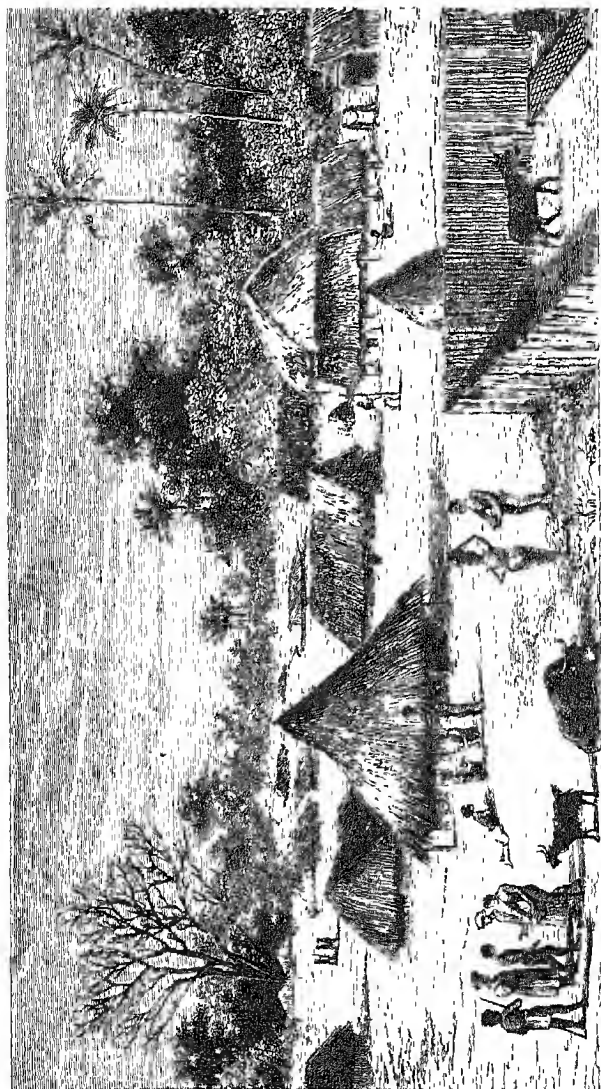
George is also an extensive electoral division, including the scattered village known by the same name, 290 miles from Cape Town, together with *Oudtshoorn*, *Alruwal (South)*, *Blanes*, *Belvidere*, *Melville*, *Newhaven*, and the *Knysna*. This vast region consists of a number of fertile valleys lying between the sea-coast on the eastern side of the continent, and the mountain range known as the Great Zwartebergen. In some places the country is densely wooded with valuable timber, whilst in others it abounds with excellent pasture lands and farms, on which are cultivated corn, wine, and other produce on an extensive scale. In this district there are some curious caves, at a place called Congo, which many persons travel far to see. There is also a remarkable long, narrow pass, known as Langekloof, through which the hard road has been constructed which leads to the eastern frontier. This part of the colony is more highly favoured

than some others in having communication by sea through the small but valuable ports of Mossel Bay, Platinberg Bay, and the Knysna.

Beaufort is a considerable village 330 miles from Cape Town, which, together with *Victoria (West)*, *Prince Albert*, *Fraserberg*, and some other scattered villages and hamlets, forms another extensive electoral division, stretching far away towards the Eastern Province, and separated from Clanwilliam and Worcester by the Hartebeest and Dwyka rivers. This vast region presents several distinct zones or belts of country from south to north, some of which are well adapted for agricultural purposes, and others for sheep-farming and grazing cattle. There is a Dutch Reformed church in the Nieuweld, and in some other places the Dutch farmers are favoured with opportunities of receiving religious instruction from their own ministers ; but the scattered English settlers are only indifferently provided for. There are in this district two Rhenish Mission stations, called *Amandelboom* and *Schietfontein*, intended for the special benefit of the coloured people ; but there is a loud call for much more to be done for the spiritual welfare of all classes of the community.

Before we proceed in our general survey of the remaining portion of the Cape Colony, it may be as well to glance at the means which have been employed to promote the moral and religious welfare of the inhabitants of the Western Province, the two sections of the country being in many respects so dissimilar from each other. There is no Established Church at the Cape of Good Hope, religious equality being acknowledged and enjoyed to a certain extent by all denominations of Christians. A few years ago certain favoured churches were subsidised by large annual grants from government funds ; but this is altered now, and when the claims of a few reverend incumbents for life have been met, all denominations will literally stand upon the same level, and have to support their own religious institutions by their own voluntary contributions.

The Dutch Reformed Church being that of the original colonists, it is the strongest religious denomination in the



VILLAGE OF SLENGELLY DILLAGOY BAY

Western Province, and it is numerous represented in most of the towns and villages throughout the country. We have met with many able, earnest, and devoted Christians, both among the ministers and laymen of this Church, with whom we have enjoyed religious fellowship. At the same time the fact must not be concealed, that formerly it was regarded as the Church of the white settlers rather than as that of the coloured people and of the community generally. It was not till the advent of the agents of missionary societies that the Dutch Church awoke to the necessity of doing something for the religious instruction of the coloured classes. Of late years, however, both Dutch ministers and members have nobly redeemed their character, and in connection with many of their churches a large amount of real missionary work is done.

Similar remarks would apply to the English or Episcopal Church, as it has existed at the Cape of Good Hope. As the Church most patronized and favoured by government officials after the colony passed into the hands of the English, it was in former times the Church of the aristocracy, whilst the poor slaves and free people of colour were totally neglected. But of late years, especially since the appointment of the late devoted Bishop Gray, and the introduction of the episcopal element, it has been very different. A missionary spirit has recently pervaded every part of the work; and whilst we mourn over the exclusivism and the ritualistic tendencies which manifest themselves in many places, we cannot but admire the earnestness and zeal with which Church work is almost everywhere prosecuted in the Western Province of the Cape Colony. The progress made in the erection of churches and school buildings in the respective towns and villages, and the appointment of ministers and teachers to labour among all classes, with the aid of funds from home, has been truly praiseworthy, notwithstanding the drawbacks to which we have alluded.

The Lutherans, the Presbyterians, and the Baptists, have each a church and congregation in Cape Town, as have also the "South African Missionary Society," a small organization

formed in 1799 ; but we are not aware that these denominations have established themselves as religious communities in any other part of the province, or that they have made any attempts to propagate the Gospel among the masses of the people.

It is to the missionary societies of Europe that the Western Province of the Cape Colony is chiefly indebted, in common with other parts of Southern Africa, for Evangelical labours among all classes. The Moravians had the honour of being first in the field, the Rev. George Schmidt, their first missionary, having gone out to the Cape as early as 1737 ; and notwithstanding many interruptions and hindrances, their earnest, humble, and unassuming labours have been made a blessing to the poor Hottentots and other native tribes among whom their missions have been established. Their first station was Genadendal, about 100 miles from Cape Town ; and a large pear tree is still shown, said to have been planted by the honoured missionary just mentioned. Institutions were afterwards established at Groenkloof, Hautkloof, Elim, and other places, which continue in active operation to the present day. A Moravian missionary has also been employed at Robin Island for many years, under the auspices of Government, in ministering to the lepers and other poor sufferers located there.

The Evangelical French Missionary Society has stations at Wellington and Waggonmakers' Valley ; but the principal field of labour occupied by this useful association is in the interior. The Berlin Missionary Society has also a station at Zoar in the Riversdale district ; but most of its agents are located in Kaffraria and Natal. The Rhenish Missionary Society occupies important stations at Stellenbosch, Worcester, Tulbagh, Sarepta, Steinthal, Savon, Wupperthal, Amendelboom, Schietfontein, and Ebenezer, in the vicinity of the Cape ; and also at Kamaggas, Richerfield, Bethany, Nisbett Bath, Scheppansdorp, Reoboth, Rode Valk, Wesley Vale, Barmen, and other places in Namaqualand. Some of these stations beyond the Orange river were established and worked for several years by the Wesleyans, but were eventually transferred to the German missionaries, who

appeared better able to attend to them, having fewer claims upon their attention in other places.

The London Missionary Society commenced its labours in South Africa in 1799, and has made its influence to be felt for good in various parts of the country. In addition to the vast fields of labour which it has so long and so usefully cultivated in other parts of the colony and in the distant interior, the following stations are occupied by its agents in the Western Province—viz, Cape Town, Paarl, Zuurbraak, George, Pacelsdorp, Dysselsdorp, Oudtshoorn, Avontuur, and Matjes Drift. In these and other places the coloured people, for whose benefit the agents of this useful association chiefly labour, have derived much good from their zealous efforts.

The Wesleyan Missionary Society commenced its labours at the Cape of Good Hope in 1814 by the appointment to Cape Town of the Rev. John M'Kenny. But, strange to say, such was the jealousy of the government authorities at that early period, that the missionary was not allowed to preach, although he produced credentials of the most satisfactory character. After teaching school, and trying to do good in a private way to the utmost of his power for a few months, Mr. M'Kenny was transferred to Ceylon, and the undertaking was relinquished. In 1815 the Rev. Barnabas Shaw was appointed to the Cape, the directors of the Society being unwilling to give up the idea of taking their part in the evangelization of Southern Africa. The same difficulties were at first placed in the way of Mr. Shaw as those which had hindered the labours of his predecessor, but he was not thus to be prevented from executing his Divine commission. Having failed to obtain the Governor's permission to exercise his ministry, he took the matter into his own hands, and began to preach without it. This apparent irregularity was overlooked, however, for the time, and perhaps the devoted missionary might have continued his labours among the British soldiers and settlers, to whom his attention was first directed; but he felt he was called to preach the Gospel to the heathen, and the hindrances in the way of his gaining access

to the slaves and coloured free people of Cape Town were so numerous that he embraced an opportunity which presented itself, and set out for Namaqualand.

After travelling for several days towards the distant interior, Mr. Shaw providentially met the chief of the Little Namaquas and a number of his people on their way to the Cape to seek a missionary. Recognizing the hand of God in this striking incident, he readily consented to accompany this party of Africans to their mountain home at Khamiesberg, and proceeded at once to plant the first Wesleyan mission station in South Africa, which he called Lily Fountain. The history of that institution, and of the efforts which were made to raise a tribe of natives from the degradation in which they were sunk, as recorded by the missionary himself in his own touching and simple language, is equal in interest to any romance that was ever written. And the results, as the present writer himself saw them more than half a century after the commencement of the work, were of a most gratifying character.

A few years later the way was opened for the establishment of mission stations in Cape Town and neighbourhood, and the foundation was laid, broad and deep, of that work which has since assumed such gigantic proportions. In the course of time commodious churches and mission premises were erected, congregations collected, and schools organized, not only at Khamiesberg, and in the capital of the colony, but also at Mowbray, Rondebosch, Newlands, Claremont, Winberg, Diep River, Simon's Town, Elsjie's River, Somerset West, Strand, Terrington Grove, Robertson, Lady Gray, Stellenbosch, Raithby, and other places. There are now in connection with the respective Wesleyan mission stations in the Western Province of the Cape Colony, 11 missionaries, 35 places of worship, 1502 church members, 3661 scholars in the mission schools, and 9708 attendants on public worship.

The Wesleyan Missionary Society differs from some other similar institutions, in that it seeks to promote the spiritual welfare of British colonists, soldiers, and sailors, as well as that

of the heathen ; and in South Africa the labours of its pious and devoted agents have been made a blessing to all classes of the community. Some of the places of worship are noble buildings, the new Wesleyan church in Cape Town being the finest ecclesiastical structure in the colony.

THE CAPE COLONY—EASTERN PROVINCE.

The remarkable prosperity which the Eastern Province of the Cape Colony has experienced in modern times may be in a great measure attributed to the predominance of the English element in its population, resulting from the arrival there of about 4000 British settlers in 1820, under the auspices of the Imperial Government. In common with all those who seek for themselves and their families a home in distant lands, the emigrants alluded to had to endure many hardships and privations during the early years of their African experience ; but, having by patient industry and indomitable perseverance overcome every difficulty, they generally succeeded well, and their descendants are in many instances now reaping the fruits of their parents' toil. This large importation of British subjects into a country which had been but sparsely colonized by the Dutch, or left entirely to the scattered Hottentots and Kaffirs, has given an English aspect to society in this section of Africa which is not to be found in any other part of the continent. This, together with other phases of colonial life, will more clearly appear from a brief description of the principal divisions, towns, and villages of the Province.

Port Elizabeth, in Algoa Bay, is the principal port of South-Eastern Africa, and that through which most of the goods imported pass, on their way to the respective colonial towns and villages for which they are destined, as well as to the more distant interior. Here also the wool and other produce of the country is shipped for Europe. There are as yet no proper harbour works to facilitate the landing and shipping of goods ; but everything has to be conveyed to and from the vessels by surf-boats, worked by the hardy Fingoes, a tribe of Kaffirs well

adapted for the purpose. This part of the coast being frequently stormy, and the surf beating upon the shore often violent, casualties to shipping are somewhat common, and we have known many sad wrecks take place close to the port. There is also a dangerous rocky point called Cape Recife, on which a lighthouse has been erected, about eight miles south of the harbour.

Nothing could present a more cheerless and desolate appearance than Port Elizabeth, when the British settlers landed there in 1820, the town being then a mere fishing village, consisting of a few wretched huts scattered along a bleak and sandy shore. Nor does the country in the neighbourhood improve much when we climb the heights from the narrow piece of level land along the beach, on which the best of the houses stand, and proceed inland—the scene presented to the view being little better than a series of sand-hills. The town itself has improved very much of late years, and it now presents a respectable appearance from the shipping in the harbour. It contains many good substantial buildings, as dwelling-houses, stores, and warehouses; also a fort, hospital, and commodious Episcopal, Congregational, and Wesleyan churches. Port Elizabeth is 500 miles from Cape Town, and eighty-five from Graham's Town, and contains a population of 13,000, including the European residents and the natives who are drawn to the place in considerable numbers for the sake of employment. This town gives its name to an electoral division of the Eastern Province, including the villages of *Walmer* and *Korsten*, the former of which is six miles west, and the latter four miles east of the port.

Uitenhage, situated about twenty miles inland from Port Elizabeth, on the Zwarkop river, is a beautiful town, containing many pleasant residences, which generally stand in their own grounds, surrounded with gardens, orchards, and vineyards. The soil here is more fertile and the scenery more attractive than in the coast districts. It is a place of considerable trade and commerce; and there is a large wool-washing establishment

in the neighbourhood, at which many hands are employed. *Alexandria, Humanedorp, Darlington, Colchester, and Jansenville* are pleasant and interesting villages situated in different parts of the electoral division of Uitenhage, which is generally of a rural, pastoral, and agricultural character. The town itself is well supplied with places of worship belonging to the Dutch Reformed Church, the Episcopalians, the Congregationalists, and the Wesleyans. In this district there are also several important mission stations, named respectively *Enon, Hankey, Clarkson, Bethelsdorp, and Krinsfontein*—the first belonging to the Moravians, and the rest to the London Missionary Society.

Graham's Town is regarded as the capital of the Eastern Province, and from a very small beginning it has become a city of considerable magnitude and importance. The population has decreased somewhat of late years, however, in consequence of numerous removals having taken place to new and rising towns in various parts of the country. According to the last census it amounted to 6912. It is situated in a pleasant valley, about 600 miles from Cape Town, thirty from the nearest point of the sea-coast, where a small harbour has recently been formed at the mouth of the Kowie river, and eighty-five from Port Elizabeth. The journey from the principal port to the city, as made formerly, over rough roads and high hills, across rocky ravines and deep rivers, was a formidable affair, but a railway has already been opened a part of the distance, and will soon be completed. Graham's Town is well laid out with wide streets, and contains many good dwelling-houses, stores, warehouses, and public buildings, including military barracks, and churches belonging to the Episcopalians, the Congregationalists, the Wesleyans, and the Baptists. It is the centre of an extensive trade with various parts of the interior and the ox-waggons and other conveyances which are constantly coming in from the neighbouring colonial towns and villages give it the appearance of considerable commercial activity.

Bathurst is a pleasant little country town that gives its name to a district which, together with Graham's Town, the villages

of *Salem, Farmer, Field, Riebuk, Port Frances*, and other places, is now included in the electoral division of Albany. The coast region of this division, called Lower Albany, and formerly known as the *Zuurveld*, is suitable for agricultural purposes; but the highland district, or Upper Albany, is better adapted for sheep farming, which is the principal occupation of the settlers in these parts.

Graaff-Reinett is an ancient and flourishing inland town, rather more than 150 miles from Graham's Town, and about the same distance from Port Elizabeth. From its position and importance it may be regarded as the capital of the midland districts of the Eastern Province. The streets are laid out at right angles, and planted with rows of orange and other trees, and watered with gently rippling streams led out from the Sunday's river—an arrangement which is cooling and refreshing, especially in the sultry months of summer. The town stands in an extensive basin or hollow, surrounded by a distant range of mountains, known as the *Sneeuwbergen*, and is indeed "beautiful for situation." It contains some good buildings, and is well supplied with banks, churches, and schools, Dutch, Episcopal, and Wesleyan. *Graaff-Reinett* gives its name to an important electoral division which includes the villages of *Murraysburg, Richmond, and Aberdeen*. This is pre-eminently a pastoral region, and is celebrated for its extensive and excellent sheep farms. *Compassberg*, rising to the height of 9000 feet above the level of the sea, and said to be the highest mountain in the Cape Colony, is situated in this division, and the top of it is frequently covered with snow.

Somerset (East) lies east of *Graaff-Reinett* and north of *Uitenhage*, and is distant from Graham's Town about eighty miles. The village consists of a number of detached and scattered dwelling-houses, with a Dutch Reformed church and a Wesleyan chapel, and the usual offices for the use of the civil commissioner and the resident magistrate. It is situated in a beautiful country at the foot of the *Boshbergen*, on the Little Fish river. It gives its name to an extensive electoral

division, celebrated for its grazing farms and sheep-walks. In the mountain valleys agriculture is also carried on to a considerable extent. This division includes the thriving little village of *Bedford*, on the opposite side of the Fish river, and the settlements of *Glenlyden*, *Glenpringle*, and other pleasant localities in the valleys on the south face of the Great Winterberg range, where the Scotch emigrants, led by the poet Pringle, established themselves in 1820. The division of Somerset has an area of 8000 square miles, with a population of about 5000 whites and 7000 coloured persons, who appear to be fairly prosperous in their respective avocations.

Fort Beaufort is a town of considerable importance, forty-six miles from Graham's Town, on the left bank of the Kat river, where extensive military buildings and other works have been erected, with a view to the defence of the eastern frontier of the colony in the event of Kaffir wars, which, alas! have been so frequent since the white man entered the country. The electoral division of the colony to which Fort Beaufort gives its name is generally mountainous and well wooded. It nevertheless contains several fertile and well-watered valleys. The settlement of *Stokenstrom*, in the Kat river valley, is specially favoured in this respect; and the coloured people of Hottentot descent, and others located there, have prospered greatly under the fostering care of the British Government and the instructions of the missionaries. The important Wesleyan Training Institution of Heald Town is situated in this division, and it has been made a great blessing to the surrounding country. The population of the district is said to be about 3000 whites and 8000 persons of colour, scattered over an area of 1200 square miles.

Cradock is a small but interesting town, which stands in the centre of an elevated basin on a branch of the Great Fish river, 3000 feet above the level of the sea, and surrounded with lofty mountains, which in the winter season are frequently covered with snow. The wild region which forms this electoral

division of the Eastern Province is pre-eminently a pastoral country, and over its extensive plains, dotted with isolated hills, large herds of springboks, gnus, and other wild game are frequently seen to roam. The Twutafel and Thubusbergen, in this district, are remarkable isolated mountains, which when once seen can never be forgotten. Cradock is 115 miles from Graham's Town, and 550 from the Cape.

Colesberg is an advanced post on the far distant northern frontier of the Cape Colony, the town which gives its name to the division, being situated only twelve miles south of the Orange River. The entire district is wild, dry, and barren in the extreme; but since the formation of dams to preserve the water after the rains, sheep farming has been carried on with considerable success, and the country has become famous for the excellent quality of its wool. The other towns and villages included in this division are *Hanover*, *Hope Town*, and *Middleburg*. The soil in the neighbourhood of the place last named is more fertile than in the uplands, and admits of cultivation with favourable results. Colesberg is 245 miles from Graham's Town and 540 from the Cape. The entire division comprises an area of 20,000 square miles, with a population of about 12,000, one-half of whom are coloured persons. That rare antelope the gemsbok is still occasionally seen on the southern bank of the Orange river.

Albert is the name given to an extensive electoral division of the Eastern Province,—in honour of the late highly esteemed Prince Consort,—the chief towns and villages of which are *Burghersdorp*, *Dordrecht*, and *Aliwal (North)*, on the Orange river. The only other place of consequence in this district is the large native reserve of *Wittebergen*, on which several thousand Fingoes have been located by the Government, and among whom the agents of the Wesleyan Missionary Society labour with encouraging results. Albert comprises an area of 8000 square miles, with a population of about 16,000, one-third of whom only are whites. The territory is drained by several rivers of short and rapid course, locally called spruits,

which rise in the mountains and fall into the Orange river. The land generally lies high, with a cold climate in winter, and is better adapted for grazing purposes than for agricultural pursuits.

Victoria is a remote and newly-formed electoral division, lying between the Great Fish, the Keiskamma, and the Churnie rivers, and is so called in honour of the Queen of England; and the capital of the country has received the name of *Queen's Town*. It is a highly fertile and well-watered region, and since its separation from Kaffraria by Sir George Cathcart in 1853, it has rapidly filled up with European settlers, to whom special advantages were offered, with a view to the defence of the colony against the inroads of the warlike Kaffirs. The other towns and villages in this division are *Alice*, *Peddle*, *Hamburg*, *Woodridge*, and *Wittlesea*. Some of these are important military posts, at which strong fortifications have been erected; and they are all mission stations, at which earnest efforts are being made to instruct the natives who have congregated around them. A large number of Germans, to whom grants of land were made after the Crimean war, were located in some of the villages; but they have since become much scattered. The population of the entire district is estimated at 14,000, three-fourths of whom are natives.

The last district to be noticed in our brief and hasty survey of the respective divisions of the Eastern Province of the Cape Colony, is that now known as the *Diamond Fields*. It is situated on the north-eastern frontier, along the southern bank of the Orange river; and the land being comparatively barren, it was of little note till a few years ago, when diamonds were accidentally found in the gravelly soil. This important event soon caused a rush of people of various complexions and nationalities to the spot, and diamond digging has been carried on from that day to this, with various degrees of success; one man finding a diamond which he sold for £20,000, and others being perfectly destitute. Towns and villages have risen up as if by magic, the principal of which are *Kimberly* and *De Toit's*

Pan, where ministers and magistrates reside and attend to their respective vocations, whilst the busy multitudes around them are anxiously engaged in search of the shining treasure.

We must now proceed to give a brief account of the means which have been employed by different Christian communities to provide religious instruction and the means of grace to the various classes of colonists and natives in the Eastern Province, residing at the places which have just passed under review. And although the character of the population may vary somewhat, our story of evangelical effort for their benefit will necessarily resemble in its main features that which we have given in relation to the Western Province.

In the eastern districts of the Cape Colony, as already intimated, the English element prevails to a considerable extent, but there are, notwithstanding, a vast number of Dutch farmers and settlers resident in different parts of the country. For the spiritual benefit of these the Dutch Reformed Church has made arrangements for holding religious services in the respective towns and villages, where they are found in sufficient numbers to form congregations, that they may worship God according to their own forms and in their own language. These services are sometimes held in court-houses, school-buildings, and private dwellings; but of late years commodious churches have been erected in various places, and more attention has been paid to the coloured people than formerly.

The Episcopal Church of England was almost unknown in the Eastern Province in former times; but of late years it has been very different. Aided by large pecuniary grants from the Society for the Propagation of the Gospel in England, and from the colonial chest at the Cape, the Bishop of Graham's Town has been able to build small churches and plant clergymen in most of the principal towns and villages in the respective districts which we have mentioned; and, although the congregations are in many places small and feeble, the work has been prosecuted with commendable zeal and diligence. Nor have the heathen been forgotten by this section of the Christian Church.

Since the capital of the Eastern Province became a cathedral city, missionaries have been appointed to labour among the natives in the regions beyond. Our pleasure in calling to mind this fact would have been greater had the agents of the Propagation Society employed themselves in teaching and in preaching to the heathen the simple Gospel of Christ ; but instead of this, in too many instances, they manifested their adhesion to full-blown ritualism, built little mimic churches of wattle-and-daub, and marched to and from them, arrayed in gorgeous priestly costume, to "show the people Christianity," as they said, rather than to teach it to them. At this the natives at first stared with blank astonishment ; but at length a few became fascinated, and it is to be feared that the cause of Christ has been thus hindered among the heathen in some places.

It is to the evangelical missionary societies that the Eastern as well as the Western Province of the Cape Colony are mainly indebted for the means of religious instruction, and their zealous and devoted agents have laboured for many years in various parts of the country with commendable diligence and most pleasing results. Prosperous stations² of the Moravian, Berlin, Rhenish, French Evangelical, Presbyterian, London, and Wesleyan Missionary Societies have been established in various places, both within and beyond the colonial boundary, and no traveller can pass through the country, with his eyes open, without being impressed with the utility and importance of the labours of these noble institutions. The two societies last mentioned have, however, been most extensively engaged in evangelistic work in this part of the vast continent, and it is matter of regret that our limited space will not admit of a more minute account of their operations.

As early as 1799 the eccentric but zealous and devoted Dr. Vanderkemp was in the field as a pioneer missionary in the service of the London Society, and in after years he was followed by a host of pious and laborious men, who laid the foundation of a great and good work, the results of which will only be fully known in the last great day. For many years the eminent and

good Dr. Phillips was the general superintendent of the London Society's missions in South Africa, and his name is still remembered with love and gratitude by some of the aged converted Hottentots and others, in whose interests he laboured so long and so faithfully. He and his brethren, in their zeal for the welfare of the aboriginal races, sometimes found themselves in collision with the government authorities on social and political questions; but whatever views might be formed by different persons on the respective merits of the questions at issue, there could be but one opinion as to the motives and sincerity of the missionaries in their efforts to promote the temporal and spiritual well-being of the people among whom they laboured.

The Wesleyan Missionary Society commenced its labours in the Eastern Province of the Cape Colony in 1820, simultaneously with the arrival of the large body of British settlers already mentioned. Indeed, the pioneer missionary, the Rev. William Shaw, went out in the same ship with a party of Wesleyan emigrants, to whom he ministered during the passage, and for some time after their arrival in Africa, as their chaplain, according to an arrangement with the government authorities. The work was thus commenced among the settlers, whose spiritual interests have ever been carefully attended to by the agents of the Society, whilst at the same time they have embraced every opportunity of proclaiming the good news of salvation to the native Hottentots and Kaffirs, and others, both within and beyond the colonial boundary, without respect to language, condition, or colour. In the course of time, as the work expanded, additional missionaries were sent out, new stations formed, congregations gathered, churches organised, chapels erected, and schools established in various parts of the country, on a scale and with a rapidity truly astonishing, so that the results of sixty years' labours may be contemplated with gratitude and joy. Some of the educational establishments are of a superior order. The Heald Town Wesleyan Training Institution, like that at Love Dale, belonging to the Free Church of Scotland, is worthy of the highest commendation.

The temporal and spiritual benefits resulting from the labours of the Wesleyan Missionary Society to the people of different tribes and languages in the Eastern Province of the Cape Colony cannot be tabulated ; but some idea may be formed of their magnitude and importance from the following brief statement. In the Graham's Town district alone, which consists chiefly of colonial circuits with a few native stations, there are 39 missionaries, native and European ; 80 places of worship, 5709 church members, 5568 scholars in the mission schools, and 23,011 adherents, or attendants on divine service.

BRITISH KAFFRARIA.

Although that portion of Southern Africa so long known as British Kaffraria was, a few years ago, annexed to the Cape Colony, and placed under the same form of government, it possesses so many features peculiar to itself, that it seems to call for a brief and separate notice. It comprehends the country lying between the Keiskamma and Great Kei rivers, and comprises an area of about 4000 square miles. It is the region from whence issued, until finally subjected to British rule, those hordes of Kaffir marauders who devastated the frontier of the Cape Colony in the various wars which occurred from 1806 to 1853, actuated by the love of plunder, or excited to fanaticism by false prophets, acting as the tools of ambitious and designing chiefs. In the interests of peace it was ultimately found necessary to proclaim this region British territory, and to place it under British martial law, to be administered under the direction of the Governor of the Cape Colony, acting as Her Majesty's High Commissioner.

This arrangement was first made after the war of 1835-6, by Sir Benjamin D'Urban ; but, the measure being disapproved of by the home government, the country was before long restored to the Kaffirs under certain restrictions ; but, after the war of 1846-7, it was again formed into a British province, by Sir Harry Smith, who was then the governor and commander-

in-chief of the Cape Colony. At the same time *King William's Town*, on the Buffalo river, became the capital or principal town of the district, and the military head-quarters, a number of public buildings being erected and fortifications established for the defence of the province in the event of future outbreaks. The principal of these are Forts Hare, Cox, Glamorgan, Pato, Grey, Murray, Izeli, and Keiskamma Hoek, at points which are rapidly becoming prosperous and populous villages. *East London*, at the mouth of the Buffalo river, is the port of British Kaffraria, and important harbour works have recently been completed for the accommodation of the shipping.

The bulk of the inhabitants of this extensive territory are of the Kaffir race called Amakosa, including the Gaika, 'Tslambi, Amagonubie, and a few smaller tribes. The vacant portions of the country have been rapidly filling up of late years, however, by the settlement of Europeans on lands granted to them by the Government on favourable terms, with the understanding that they will take their part in the military defence of the colony. In the towns and villages are also found a number of Germans. This class of settlers was originally located in a chain of military villages along the left bank of the Buffalo river, extending from East London to the east point of the Amatola mountains, where they had lands allotted to them on certain conditions in consideration of the services rendered by the German Legion to which they belonged in the Crimean war; but they have become much scattered, not taking well to agricultural pursuits.

The physical aspect of British Kaffraria is similar to that of Lower Albany, having a coast region, intersected by deep-wooded valleys, through which flow periodical rivers, bounded at a distance of about forty miles from the sea-coast by a lofty mountain range. It is generally a pastoral country, but in many places well adapted for agricultural pursuits, and presenting much attractive scenery, and well-wooded ranges of hills. Water is more plentiful here than in many other parts of the continent, springs and fountains in many places making

compensation for the uncertainty of the rivers, some of which cease to flow in the dry season.

The towns and villages of British Kaffraria are well supplied with churches and schools. Most of the religious denominations at work in the Eastern Province of the Cape Colony are at work here also. The Church, London, Scottish, and Wesleyan Missionary Societies have important and flourishing stations at St. John's, Landillis Kraal, Keiskamma Hoek, Umhala's Kraal, Beeton, Knapp's Hope, Lovedale, Mount Coke, and other places. We have not the means of ascertaining the statistics of the other institutions, but the Wesleyan Missionary Society reports as follows in connection with the Queen's Town district, which consists chiefly of stations among the various tribes of Kaffirs: missionaries, native and European, 17; chapels, 44, other preaching places, 263; church members, 4065; scholars in the mission schools, 4559, attendants on public worship, 20,950.

THE COLONY OF NATAL.

The region now forming the colony of Natal is situated on the south-eastern coast of Africa, about 1000 miles from the Cape of Good Hope. It derived its name from the circumstance of its having been discovered by the Portuguese on Christmas-day, 1498, but for a long time it seems to have remained unnoticed by Europeans. At length, about the year 1822, it was visited by several white traders, who found the country in possession of the Zulus, under the sanguinary chief Tshaka. This distinguished barbarian was killed and succeeded by his brother Dingaan in 1838; but the latter having treacherously massacred a large party of emigrants who had made their way to his kraal over the mountains from the Cape Colony, he was attacked and finally destroyed by the Dutch Boers, who entered the country soon afterwards in strong force to avenge the death of their fellow-colonists. The Dutch, after several sanguinary conflicts, having for the time being gained the ascendancy over the savage natives, set up Panda, the brother of Dingaan, as

the nominal paramount chief in his place, and proclaimed themselves as lords and masters of the land.

In order that the reader may have a correct idea of the circumstances which led the Dutch Boers thus to attempt a settlement in Natal, and to justify in some measure the action taken by the British Government afterwards, it is necessary here to give a few words of explanation. The said Dutch Boers had previously been British subjects in the Cape Colony; and taking umbrage at the Act of the Imperial Parliament providing for the emancipation of the slaves in 1834, and being otherwise dissatisfied with British rule, they sold their farms, and left the colony in large numbers, declaring their intention to proceed to the distant interior and establish themselves as a republic, independent of British control. Some of them settled in different places to the westward, beyond the boundary of the Cape Colony; and others pressed on to Natal, which they regarded as an eligible locality for a permanent settlement. It was a party of the emigrants last mentioned—at the head of whom was a Dutch Boer named Retief—who fell a sacrifice to the treachery of the sanguinary Dingaan, and whose massacre was so signally avenged by their surviving friends. But previous to this event a considerable number of English adventurers had settled at Port Natal, and it was hoped that they would unite with the Dutch emigrants in the formation of a colony, and the establishment of some form of civil government; but as they had formerly disagreed amongst themselves, so they now differed with the Dutch farmers, and the country was in a state of complete anarchy and confusion, when the British Government resolved to put an end to the strife, and prevent the still worse consequences that were likely to follow, by interposing their authority.

The leaders of the Dutch emigrants to Natal were in the first place informed by despatches from the Governor of the Cape Colony that, being British subjects, they would not be allowed to relinquish their allegiance, and set up an independent government in the land of their adoption; and that as British

authority would soon be proclaimed in Natal, they must be prepared to submit to British rule. To this the Boers demurred, and amicable means having failed to bring about a reconciliation, Captain Smith was appointed military commander in Natal, and directed to proceed thither overland with a detachment of 200 men of the 27th Regiment and two field pieces, and to take possession of the country in the name of the Queen of England. This small force was quite inadequate for the purpose contemplated; but both officers and men nobly discharged their duty, by acting according to their instructions to the utmost of their power. After a tedious and fatiguing march, they reached Natal on the 12th May, 1842; and, meeting with no resistance at first, they quietly hauled down the republican flag which they found flying at the Point, and hoisted the Union Jack in its place. They then fortified their encampment as best they could, and called upon the Dutch Boers, who were in considerable force at a short distance, to submit peaceably to British authority. This they refused to do, and seeing the contemptibly small force of English soldiers sent to subdue them, they resolved upon resistance. Several severe scrimmages followed, in which the British force, being largely outnumbered and so poorly equipped, suffered great loss. Consequently Captain Smith resolved to act on the defensive till he could obtain reinforcements, and he immediately despatched a messenger overland to the Cape Colony to report the position of his small detachment.

After enduring a terrible siege in their laager, or temporary fortification, for a month, most of the time having to live upon a scanty supply of biscuit and horse-flesh, on the night of the 4th of June Captain Smith and his heroic little band were gladdened by hearing the discharge of heavy guns in the offing, feeling assured that assistance was at hand. Soon afterwards Her Majesty's ships *Southampton* and *Conch* entered the bay with reinforcements, which were safely landed under the protection of a powerful discharge of bomb-shells from the larger vessel. This arrival completely overawed the rebellious

Dutch Boers, who offered no further resistance, but fled with all possible speed at the approach of the British troops. Natal was proclaimed a British colony on the 12th of May, 1843, efficient officers were appointed to carry on the government, emigration began to flow to its shores, and from that time to this the settlement has prospered, notwithstanding the numerous difficulties with which it has had to contend.

The colony of Natal is bounded on the south by the Umzimculu river, which separates it from Kaffirland; on the west by a range of high and almost impassable mountains called the Quathlamba or Drakensbergen, which divide it from Basutoland and the Orange Free State; on the north by the Tugela and the Umsungati or Buffel's rivers, which separate it from Zululand, and on the east by the Indian Ocean. It has an area of about 25,000 square miles. The proximity of the high mountain ranges just mentioned, and their various ramifications, gives a general character of irregularity and roughness to the surface of the whole country. The great basin of the Tugela river includes nearly one-half of the whole colony, and forms an elevated plateau, considerably higher than the coast region. Besides the rivers already mentioned, the Umgani and the Umvoti are considerable streams. They are none of them navigable, however, being very irregular in their flow, and having several majestic waterfalls, some of which are 280 feet high.

The soil of Natal is generally fertile, and with careful cultivation it produces sugar, coffee, indigo, arrowroot, pine-apples, and many other tropical productions in the coast region; whilst in the uplands the different vegetables, fruits, and cereals common in Europe are grown to a considerable extent. There is also found almost everywhere good pasture land, excellent timber, and a fair supply of water. The climate, as may be inferred from the productions mentioned, is almost tropical; yet it is considered on the whole very healthy. Fevers and other epidemics are almost unknown, except in a few marshy spots near the coast. Thunderstorms are frequent

in summer, and often extremely violent, causing at times serious loss of life. In winter the peaks of the neighbouring mountains, which rise to the height of 8000 feet, are frequently covered with snow for three or four months; but on the coast the range of the thermometer throughout the year is from 53° to 90° . The summer is the rainy season.

The only scaport of the colony is the spacious, and nearly land-locked, basin of Port Natal; the entrance of which is, however, impeded by a bar of shifting sand, on which the depth of water varies from nine to fifteen feet. If this could be effectually and permanently removed, the harbour would be one of surpassing excellency; but as it now is, vessels of light draught only can enter, large ships being obliged to anchor outside and land their cargoes in boats, at considerable inconvenience. As seen from the ocean, Port Natal presents to the view nothing but bold headlands, till the narrow entrance to the harbour is approached by the inward-bound vessel. The town of *D'Urban* stands on the margin of the bay, and has gradually risen to be a place of considerable magnitude and importance. The capital of the colony and the seat of government is *Pietermaritzburg*, which is situated in a lovely valley about fifty-two miles inland from the port. The other principal towns and villages are *Verulam*, *Richmond*, *Pine Town*, *Yok*, *Harrismuth*, *Ladysmith*, *Weenen*, *Edendale*, *Indaleni*, *Manda*, and *Umhlali*.

The general character of the population of Natal, originally, has been already indicated, and it only remains to say that it has been gradually increasing from year to year by the arrival of British emigrants, the influx of native refugees fleeing from the tyranny of the savage Zulu king, and the importation of thousands of Indian coolies as labourers on the sugar and coffee estates. According to the most careful estimate, it may now be stated to consist of 30,000 Europeans, 200,000 Zulus and other Kaffirs, and 20,000 Indian coolies.

The large number of natives resident in Natal has been represented by some writers as being exclusively Zulu refugees, who have fled from the tyranny of their savage and despotic

chieftains; but the fact is, that whilst this is the case with some, the majority of them originally belonged to tribes which occupied lands now included in the colony of Natal, long before the advent of the pale-faced strangers, who were conquered by the cruel Zulu king Tshaka, and driven as captives into Zululand, whence they have escaped from time to time and returned to the country of their fathers. This circumstance gives them a claim to consideration and to land for their support in the home of their ancestors, which they would scarcely have had as mere refugees. Yet the colonial authorities have been very tardy in rendering bare justice to the tens of thousands of natives whom they recognise as British subjects under their control; and the plans adopted for their settlement and government have been open to serious objection, as being alike injurious to them and the colonists. They have been located on the poorest lands, set apart for the purpose, at such distances from the towns and villages of the settlers that the difficulty of obtaining native labour has been considerably enhanced; whilst they have been congregated in dense masses far too large to be efficiently governed or instructed, as many as 30,000 being settled in one location. In the opinion of many experienced colonists it would have been much better to settle the natives on a larger number of smaller locations, at convenient distances from the principal centres of European population, that they might gradually come under civilizing influences, and each section of the community might have been thus made mutually beneficial to each other. Nor can we omit to point out the glaring inconsistency which we have witnessed of attempting to govern the natives of Natal through the medium of their own heathen chiefs, and sanguinary laws, which permit witchcraft, polygamy, and numerous bloody and barbarous customs, instead of governing them by British law as British subjects in an English colony. But our limited space does not admit of our going into further detail on this painful subject.

The population of Natal, of every grade, has been indebted for religious instruction and Christian education chiefly to the

missionary societies of Europe and America, the same as the other colonies and territories of Southern Africa. The Episcopal Church of England has been somewhat unfortunate in the part which it has attempted to take in the work. As early as 1838 a missionary, a catechist, and a medical man were sent to Natal by the Church Missionary Society; and an earnest effort was also made soon afterwards to evangelise the natives, under the same auspices, by the zealous but eccentric Captain Allen Gardiner, but war breaking out, and other untoward events occurring, both undertakings failed, and the work was entirely relinquished. In 1853 Natal was constituted a diocese, and Dr. Colenso was consecrated the first bishop; but, according to his own confession, instead of converting the natives to Christianity, the bishop was himself converted to a certain species of infidelity by a Zulu Kaffir, and proceeded at once, by his writings and teachings, to propagate his sceptical views, encouraging polygamy and other heathenish practices among the people of his charge, and striving to discredit the Divine authority of the Sacred Scriptures which he had vowed to uphold. The Society for the Propagation of the Gospel secured the appointment of another bishop; but Dr. Colenso was determined not to be superseded, and the colony of Natal has for several years exhibited the melancholy spectacle of two rival bishops, and a scene of wrangling and litigation painful to contemplate. There have, nevertheless, been some zealous and devoted clergymen at work; and, under the patronage of the Government, and with the aid of large grants of money from home, churches have been built and congregations gathered in several of the towns and villages of the colony, for the benefit of the settlers who profess to belong to the Church of England; and, in a few places, something has been done for the religious instruction of the natives also.

The Dutch Reformed Church and the Scotch Presbyterians have ministers and churches in Pietermaritzburg, and a few small congregations in other places. The Free Church of Scotland have also made a beginning, and the Independents

have a flourishing cause in D'Urban; but the American, German, and English missionaries have done most for the spiritual benefit of both colonists and natives of Natal. The American Board of Foreign Missions sent out missionaries to this part of the wide field at an early period, some of whom were men of superior learning and intelligence. They have laboured chiefly among the natives on their respective locations, and their labours have proved very beneficial, although the number of actual converts is not large. The number of missionaries now at work is thirteen, with twenty-eight native assistants. They occupy seven principal stations and twenty-one other preaching places. The number of church members is 524, and 1090 scholars are taught in twenty-three mission schools. The number of attendants on public worship is said to be 1469. The American missionaries in Natal have by their literary ability and persevering efforts rendered good service to the cause of God by the part they have taken in the translation of the Scriptures, and by their earnest remonstrances with Bishop Colenso in their published pamphlets on his pet theory of polygamy and other foolish crotchets, which they regarded as damaging to the cause of Christianity in the field of missionary labour which they occupy.

The missionaries of the Berlin Society labouring in Natal are seven in number. They occupy six stations, and report 599 natives as attending public worship, 470 of whom are church members, and 150 scholars in the mission schools. The Hermannsburg Missionary Society employ eighteen missionaries on fourteen stations, in various parts of the country. Some of these, however, are farmers and artisans, sent out to teach the natives the arts of civilized life as well as to instruct them in religious and general knowledge. Three hundred and fifty natives are reported as church members, and sixty-two as scholars in the mission schools. The Swedish and the Norwegian Missionary Societies have each made a beginning in Natal, the former reporting one missionary and four lay agents, and the latter two missionaries and thirty-seven church members.

The Wesleyan Missionary Society commenced its labours in Natal simultaneously with the commencement of the settlement, the Rev Mr. Archbell, the first missionary, marching overland with the British troops in 1842, when they went to take possession of the country, and ministering to them as well as to the natives at every opportunity. As emigration set in, additional missionaries were sent out for the express purpose of ministering to the spiritually destitute settlers, as well as of evangelizing the degraded Kaffirs. To care for the spiritual interests of their fellow-countrymen in foreign lands, as well as for those of the aborigines, has ever been the policy of this Society, as already mentioned. Hence places of worship have been erected, churches organized, and schools established in most of the towns and villages of Natal, as well as on many of the native locations. Amid numerous difficulties, the important work of diffusing a knowledge of Divine truth among all classes has been prosecuted by the Wesleyan missionaries with commendable diligence and perseverance from year to year, and a pleasing measure of success has been the result. A considerable number of genuine converts to the faith and hope of the Gospel have been gathered into the fold of Christ, both from among the European settlers and the natives, some of whom have been called in their turn to make known the good news of salvation to their fellow-countrymen. The following are the statistics of the Wesleyan Missionary Society in the Natal district, according to the last report:—Number of missionaries, 22; chapels, 59; other preaching places, 324, full and accredited church members, 2317; on trial for membership, 429; scholars in the mission schools, 1488; attendants on public worship, 23,715.

THE ORANGE FREE STATE

When such a large number of the Dutch Boers resident in the Cape Colony became dissatisfied with the British Government on the emancipation of their slaves in 1834, as already mentioned, they *trekked* or emigrated northward in different

directions. Whilst some pressed forward and crossed the lofty Drakensbergen into the Natal territory, as stated in the last section, others settled down along the watercourses of the vast plains lying between the Orange and Vaal rivers. This country being beyond the colonial boundary, tolerably well watered, with extensive pasturage for sheep and horned cattle, and with here and there a tract of land capable of cultivation, it was quite adapted to the tastes and requirements of the Dutch farmers. Hence the number of settlers rapidly increased, and they proceeded to frame laws for self-government, entirely repudiating any control or interference on the part of the authorities of the Cape Colony. At length the attitude of these Boers, in thus proclaiming their independence of the British crown, and their harsh treatment of the neighbouring native tribes, attracted the notice of the government authorities, and in 1848, after some opposition, and one or two conflicts with our troops, the territory was annexed to the British empire by his Excellency Sir H. Smith, under the title of the "Orange River Sovereignty." For about six years it continued as an appendage to the crown of England, under the government of the Queen's representative at the Cape of Good Hope, as "Special Commissioner" for the purpose. In 1854, however, the clamours of the Dutch Boers for independence and self-government became so loud and persistent, that the sovereignty was very unwisely, as we think, given up to them, when Sir G. Clark was sent out as Her Majesty's Special Commissioner formally to hand over the country to the settlers. Earnest protests were sent home by the Cape colonists against this impolitic measure, but they were disregarded, and the arrangement was left to take its course.

When left to themselves according to their wishes, the Dutch residents in the territory formerly known as the Sovereignty proceeded to frame a constitution for the government of their little commonwealth, which they designated the "Orange Free State." This embraced a president, freely elected by the landdrost and heemraden in the several districts into which the

country was divided, whilst the volksraad exercised legislative functions ; other arrangements were made after the style of what they had seen in Holland. Although the authorities of the Free State have kept in tolerable harmony with the Government of the Cape Colony, and with the British settlers generally, the new system can scarcely be said to have worked well, and many persons who feel deeply interested in the welfare of the country are of opinion that a well-devised and comprehensive system of federal government, embracing the whole of Southern Africa under British rule, would be the best for all parties. The Boers in the Free State have frequently come into unpleasant collision with the neighbouring native tribes, especially the Basutus, when both parties have appealed to arms, and the British Government has been called in to arbitrate between them. Hitherto success has attended their efforts, but it might any time be otherwise. Such unhappy incidents are always liable to disturb the peace of the whole country, and jeopardize the interests of all classes, hence the necessity of great prudence and discretion on the part of the governing powers, and of a wise, uniform, and strong government for the whole land.

Although the country is nominally Dutch, many Englishmen and other Europeans have been led by various circumstances to settle in the Free State as ministers, medical men, farmers, merchants, tradesmen, or mechanics, and a stimulus has thus been given to industry and enterprise, which might otherwise have been wanting ; so that, on the whole, fair progress has been made in agricultural, mercantile, and other pursuits. The country has gradually filled up with thrifty farmers and other adventurous settlers ; and towns and villages, of different degrees of magnitude and importance, have arisen in various localities. The principal of these are *Bloemfontein*, the capital, situated 150 miles north-west of Colesberg, on a tributary of the Modder river, *Smithfield*, about 35 miles north of Aliwal (North), near the Caledon river ; *Fauresmith*, on the Griqua boundary ; and *Winburg* and *Harrismuth*, on the high road from Natal to the Cape Colony, which passes through the Free State. *Cronstadt*

and *Boshof* are villages but recently formed ; they may, nevertheless, become important places in process of time.

According to recent returns, the population of the Orange Free State consisted of about 14,000 whites, Dutch, English, and other Europeans, and 7000 coloured persons, of different tribes, but chiefly half-castes, exclusive of wild Bushmen, and migratory Bechuanas, Korannas, and others, perpetually on the move. The religious instruction of these people is fairly provided for by the different agencies now at work among them. The Dutch Reformed Church of course take the lead, and they have erected places of worship, appointed ministers, and gathered congregations in all the towns and villages, and in some of the rural districts. The Episcopalians, aided by the Society for the Propagation of the Gospel, have, for several years past, had three or four missionary clergymen at work in the Free State, and a bishop has been recently appointed to superintend their labours, although their congregations and adherents are necessarily few and feeble, from the sparseness of English-speaking inhabitants. The Berlin Missionary Society have three stations and four missionaries, aided by three lay assistants, at work in the Free State ; but their operations are as yet in their infancy.

The Wesleyan Missionary Society commenced its labours among the natives in that part of Southern Africa now embraced in the Orange Free State, and in the neighbouring territories, long before either Dutch or English settlers entered the country. And when the changes took place to which we have referred, and the "pale-faces" made their appearance, they were ready to minister to them as well as to the natives, as they had opportunity, according to their wont. The Gospel is preached in three or four different languages by the Wesleyan missionaries stationed in the Free State and neighbouring territories. Converts from among the English and Dutch settlers, as well as from among the wandering tribes of Bechuanas, Basalongs, and Korannas, have been gathered into the fold of Christ, and united in church fellowship ; and chapels have been erected in

several of the towns and villages, and in other centres of population. The Society has been induced to appoint ministers to some of these places by the liberal offers of the Free State Government to make financial grants towards meeting the additional expenses which would be incurred by such an arrangement, and the results have been satisfactory to all parties. The Bloemfontein Wesleyan district comprises all the stations situated in the Free State, as well as several beyond its boundary, both in the neighbouring Diamond Fields and in the regions beyond. The statistics of this section of the work, according to the last report, are as follows: Number of chapels, 34; other preaching places, 115; full and accredited church members, 3707; on trial for membership, 857; scholars in the mission schools, 3189; attendants on public worship, 13,678.

THE TRANSVAAL.

The extensive territory in Southern Africa known of late years as the Transvaal includes all the country north of the Vaal river, and both slopes of the Magaliesberg or Cashan mountains, which form the watershed line between the Orange river and the Limpopo river systems. Although its limits are not by any means well defined, they may be said to lie between latitude 22° to 27° south, and longitude 27° to 31° east, and to embrace an area of probably not less than 70,000 square miles. The southern face of the lofty range of mountains alluded to, presents to the view extensive undulating plains, generally well watered, and abounding with game. To the north, descending into the basin of the Limpopo, many high parallel chains of hills are met with, having numerous narrow "ports" or openings, through which flow many streams, which farther to the northwest unite to form the Ouri or Limpopo rivers. These streams are generally available for irrigation, and extensive forests cover a considerable portion of the territory.

It was into this country that a large number of Dutch farmers "treked" or emigrated in 1838, when the British Government

took possession of the country between the Orange and Vaal rivers, known as the Sovereignty, as well as of Port Natal. Perhaps the Boers would not have found it more easy to shake off their allegiance to the British Crown, and to establish their independence in this instance, than they had done in their previous attempts, had not the English Government changed their policy, and given up the Sovereignty to their fellow-countrymen, as mentioned in a previous section. The establishment of the Orange Free State, with the permission of Great Britain, prepared the way for the peaceable formation of the Transvaal Republic in the territory just described. A form of government was organised for the Transvaal similar to that which had been adopted in the Free State, and after numerous difficulties had been encountered, a very fair commencement was made with the new enterprise. Tracts of land in the most favourable localities were measured off and given out as farms, dwelling-houses were erected, gardens laid out, and in process of time towns and villages sprung up in various directions. The population was at first very sparse and widely scattered, but it was increased every year by the influx of emigrants. Among the new comers were several English adventurers from Natal and the Cape Colony, whose presence gave a tone to society that it would not otherwise have had; and there were other circumstances which seemed to augur well for the future of the infant Republic, till events took an unfavourable turn, and seriously militated against its prosperity.

Unhappily for them, as well as for others, the Dutch Boers, in the land of their adoption, cherished the same antipathy towards the native tribes that they had manifested before they left the Cape Colony, when they took umbrage at the English for emancipating the slaves. From the earliest period they had been in the habit of regarding the sable sons and daughters of Ham as under the curse of God, and as in fact a different race of beings to themselves, and they treated them accordingly. It has been said that over the doors of some of their places of worship in the old colony, there was written the inscription,—



SLAVE MARKET AT ZANZIBAR

"No dogs or Hottentots allowed to enter this church!" and in the course of our travels we have witnessed some painful instances of the degradation in which the natives were held by the stolid and ignorant Dutch farmers. In the Transvaal, far away from the influence and notice of the civilized world, they indulged the propensities alluded to without restraint; and the hapless aborigines whom they took as domestic servants and reduced to abject slavery, and the wandering tribes of natives with whom they came in contact, they treated with the utmost rigour. The parties last named, however, were not disposed in their wild freedom quietly to submit to the cruelty and insults of the white savages who had entered their country, taken away their lands, and commenced to shoot them down like wild beasts. They consequently retaliated as best they could, and perpetual wars between the natives and the Boers was the result for many years.

At length the affairs of the Transvaal Republic, and their relation to the neighbouring native tribes, arrived at such a pass that they could be endured no longer. The colonial authorities at the Cape, and in Natal, clearly saw that unless something was done to prevent it, the whole of Southern Africa would be involved in a war of races, as the result of the ceaseless conflicts between the Boers and the natives. The serious complications of the situation were laid before the home government, and Sir Theophilus Shepstone, the respected Secretary for Native Affairs in Natal, visited England in 1878, when it was resolved to take possession of the Transvaal, and proclaim the whole country to be henceforth under British rule. This bold act of policy, in the interests of peace and humanity, was carried out with a measure of courage, promptitude, and discretion truly admirable. Sir Theophilus being appointed Her Majesty's Special Commissioner for the annexation of the Transvaal to the British Crown, proceeded to the scene of action, and with a small detachment of English soldiers in his train, and his printed proclamation and his commission in his pocket, stood up in the market-square of *Potchefstroom*, the capital of the

Transvaal Republic, and declared the whole territory to be annexed to the British Empire, and subject henceforth to English law, and the country was thus taken possession of without firing a shot, and without the occurrence of any act of violence whatever.

Of course the leading Boers and officials of the defunct Republic stormed, protested, and remonstrated; but all this went for nothing, as a large majority of the population, both Dutch and English, were disgusted with the state of things as they had seen them for several years past, and hailed with joy the advent of British rule, and the prospect of permanent peace which the happy change of government presented to their view. Nor was this remarkable event less welcome to the neighbouring native tribes who had been such severe sufferers under the former administration, for the British name is everywhere revered in Africa as that of a nation whose influence will always be on the side of liberty, humanity, and peace.

Whatever view may be taken of the annexation of the Transvaal to the British Empire by politicians of different creeds, from a Christian standpoint it appears a measure fraught with good to the teeming millions of Central Africa, if Christian England does her duty by entering the openings thus presented for the introduction of the Gospel to the regions beyond. When we look at the character and extent of the country thus placed under British rule, and the facilities which are thereby afforded for the prosecution of evangelistic work, we cannot but recognise the hand of Divine Providence in the events which have recently transpired.

The principal towns and villages in the Transvaal are *Potchefstroom*, the seat of government, on the Mooi river, about twenty miles north of the Vaal; *Rustenberg*, a few miles north of the Magliesbergen; *Zoutpansberg*, the most remote European village in South Africa, about sixty miles south of the Limpopo, and 1260 miles north-east of Cape Town. *Leydenberg*, *Origstadl*, *Pretorius*, and a few other villages are places of less importance, but they will soon develope themselves

under the new *régime*. Ministers of the Dutch Reformed Church have been appointed to some of these places, and the Wesleyan, Berlin, and Hermannsberg Missionary Societies have for several years past had agents stationed in the Transvaal, but there is now a loud call for much more to be done.

ZULULAND.

The immense tract of country situated to the north of Natal known as Zululand is separated from the colony by the Tugela river, and stretches away along the eastern coast almost as far as Delagoa Bay. It is bounded on the east by the Indian Ocean, and on the west by a continuation of the Diakensbergen and the extensive region of the Transvaal. In its physical features and general aspect the country differs little from other parts of south-eastern Africa. The surface of the land is in many places extremely broken, wild and rugged, with here and there mountainous districts and patches of forest interspersed. There are, nevertheless, in various directions extensive grassy uplands well adapted for the grazing of cattle, with intervals of rich valleys and plains, which yield good harvests of Indian and Kaffir corn with comparatively little labour. The rivers are not large or numerous, nor are they navigable to any considerable distance. They are, in fact, most of them mere periodical streams, rolling down their contents in torrents after the rains, and nearly empty during the dry seasons. Wild and rugged as the country may appear at first sight to the European visitor, it is well adapted for the sustenance of the numerous and powerful people by whom it is inhabited.

The history of this country and of its savage and warlike people since they came under the notice of Europeans has been romantic and tragic in the extreme, as may be readily imagined by the incidental mention made of them in previous pages; and their true character has been more fully revealed in the recent fearful war, which has desolated so many happy homes. Apparently to serve the purpose of party politics, many well-meaning persons in England have severely condemned the

men and the measures by which they allege that hostilities were precipitated. In their ignorance of the real facts of the case, they would have had, by the adoption of mild and pacific measures, the bloodthirsty heathen Zulu king kept in authority and power, to the continued injury of his people, and the perpetual danger of the neighbouring colonists. It only requires a slight acquaintance with the real character and the antecedents of the notorious Cetewayo to convince any one of the impossibility of peace and security whilst he continued to exercise his savage, cruel, and sanguinary rule in Zululand.

In taking a retrospective glance at the career of this remarkable personage, we may observe that it was not without a struggle that he ascended the throne of his ancestors, nor would he ever have attained to that eminence if he had not been aided by the English. Cetewayo was not the oldest son of Panda, and on the death of the father there was a fearful contest for the crown of the fallen monarch. War was at once declared between the two sons and their respective adherents. In the interests of peace and good government the neighbouring colony of Natal declared in favour of Cetewayo, believing him to be the most likely of the two to become the ruler of the Zulu people. This brought the struggle to an end, and the elected prince was formally crowned by Sir Theophilus Shepstone in the name of Queen Victoria, Cetewayo solemnly promising to reform the government of Zululand by discountenancing witchcraft, war, and bloodshed, etc., and by admitting traders and teachers into the country to promote the general welfare of the people.

The imposing ceremony of the coronation was scarcely over, however, and the government officers and English visitors returned to Natal, when the wily Cetewayo laughed in his sleeve, and commenced a course of conduct directly opposite to that which he had promised. Under the plea of watching and checking the Dutch Boers of the Transvaal, of whom he was exceedingly jealous, and with whom he had some serious misunderstandings on matters relating to lands and boundary

lines, he began at once to reorganize and strengthen his standing army. He told his subordinate chiefs and principal warriors that they would soon have to fight with white men; that they must arm themselves with rifles, and practise the use of shorter assagais, so as to use them in hand-to-hand fighting, instead of throwing them as formerly; and that they must improve their drill after the manner of Europeans. At the same time orders were issued for the enrolment in the army of all Zulu youths of sixteen years of age and upwards, whilst messengers were sent in every direction, both among the British colonists and the Portuguese of Delagoa Bay, to purchase firearms and ammunition. Hundreds of Zulus went off to work at the diamond fields and on the railroads in the Cape Colony, for the express purpose of purchasing rifles with their earnings; and they no sooner possessed the coveted weapon than they returned home, to present themselves before the despotic Cetewayo to receive his commendation for what they had done. On a careful calculation, it is believed that upwards of 15,000 rifles, with a corresponding amount of ammunition, were thus brought into Zululand in the course of a year or two, from the time that Cetewayo commenced his rule.

Nor did the Zulu king discourage the practice of witchcraft, polygamy, cold-blooded murder, and other heathen rites, as he had promised to do. He rather encouraged them, and the mere mention of some of his own acts of cruelty and bloodshedding, by decapitating, spearing, and otherwise putting to death his unoffending subjects, notwithstanding the remonstrances of the British Government, might well horrify the reader. On one occasion when Cetewayo had cruelly put to death a whole regiment of young girls, numbering about 500, because they refused, at his bidding, to accept as husbands a regiment of old men, worn out in military service, Sir Henry Bulwer, the Governor of Natal, sent an earnest but friendly remonstrance. But how was it received? His sable majesty said to the messenger, "Tell the white man that he rules in Natal, and I rule here. I do not tell him how he should

govern, and he must not tell me how I am to govern. What have I done? I have not begun to kill yet; I shall begin soon; but this is nothing."

Cetewayo was, moreover, so impulsive, passionate, capricious, and unreliable, that no dependence could be placed upon his word or professions of friendship. At one time he encouraged missionaries to settle in Zululand, at another time he dismissed them unceremoniously from the country. When a few Zulu converts to the faith of the Gospel had been gathered into the fold of Christ, and the king's permission was asked for their baptism, he positively refused, declaring that none of his people should become Christians, because the white man's religion made men's hearts soft and tender like those of women, and unfitted them for fighting, which was their proper business.

At length matters came to a crisis. For seven years Cetewayo was believed to have been more or less concerned, in an underhanded manner, with every disturbance which had taken place among the surrounding native tribes, and he was supposed to have instigated by hostile messages the Galeka and other Kaffirs to rebel against the British Government in 1877, whilst at the same time he was in communication with the chief Sekukuni and his people, encouraging them in their hostility to the Dutch Boers in the Transvaal. In 1878 he had increased his standing army to about 50,000, one-half of his warriors being armed with rifles, and the other with assagais and shields. This grand preparation was made ostensibly to attack the Dutch Boers, in consequence of their having claimed land which he alleged belonged to him, but in reality to be ready for any deed of daring and of blood. Just at this time the news was brought to Cetewayo of the proclamation of British rule in the Transvaal, when he expressed his bitter disappointment, and roared like a lion robbed of his prey. He immediately ordered the messenger to be put to death; but his principal chiefs interposed to save the man's life. "Tell Somtseu" (the Zulu name for Sir T. Shepstone), exclaimed the enraged monarch, "that it is well he sent when he did, for if he had been a week later I

should have made a clean sweep of the land from the Drakensberg to the Buffalo."

Shortly after this, in the month of October, Sir T. Shepstone went to the border to meet, by appointment, the *Indunas* of Cetewayo to discuss the question of the long-disputed boundary line between Zululand and the Transvaal, which it was desirable to have settled. To this meeting the Zulus, contrary to their practice in such cases, came armed; and before the conference fairly commenced a shot was fired which passed within a few inches of Sir T. Shepstone's head! This was said to have been an accident; but the spirit and bearing of the Zulu warriors was the very contrary of pacific. Sir Theophilus offered them the boundary which has since been fixed by Sir Bartle Frere, but they indignantly rejected it, and laid claim to the whole country now included in the Utrecht division, and half of the Wakerstroom and Lydenburg divisions, to which they had no just claim whatever.

The meeting just mentioned broke up without any satisfactory arrangement; and Cetewayo and his host of savage warriors, disappointed in their intended attack on the Dutch Boers, seemed determined to fight. Both Natal and the Transvaal were threatened; and Sir Bartle Frere, Her Majesty's High Commissioner, who was already in Natal, thought the time was come when some understanding should be arrived at with the Zulu king. He therefore sent to Cetewayo requiring the performance of the promises which he made on the various points already mentioned, when he was placed in power by the intervention of the British Government. No proper attention being paid to these demands, nor to the ultimatum by which they were followed, war was declared, the appalling particulars of which will be fresh in the reader's memory.

The first sad event, which occurred on the 22nd January, 1879, when a column of British troops was completely surrounded and almost entirely annihilated at Insandula by a vastly superior force of savage Zulu warriors, will never be forgotten by those most immediately concerned. On that mournful

occasion 850 British and colonial troops, officers and men, fell dead on the field of battle, besides a number of native auxiliaries, making the total loss to our arms not less than 1000. Indeed, very few escaped the general carnage to tell the sad story; and when the news reached Natal, the Cape Colony, and England, many households were filled with lamentation, mourning, and woe. Preparations were now made for the vigorous prosecution of the war, for there was a deep and widespread conviction that there would be no peace or security for the British possessions in South Africa unless the notorious Cetewayo and his savage host of Zulu warriors were thoroughly subdued. Troops were accordingly sent from England, as well as from various parts of Natal and the Cape Colony, and the British army was soon in a position to advance.

The sad disaster just mentioned was followed by an engagement on the 29th March, when a signal victory was obtained over the Zulus by British troops under the command of General Lord Chelmsford, at the Kambula camp, when on their way to relieve Colonel Pearson, who, with his brave company of 1300 men, had been hemmed in by the enemy at Etshowe for more than a month. A brief account of this engagement, as given by the Rev. T. Woolmer, a Wesleyan chaplain, who nobly accompanied the troops to minister to the sick and wounded, may serve to throw some light on the character of this fearful contest:—"On Saturday morning early, we could see dense masses of Zulus in the distance steadily approaching. They came nearer and nearer, and every man in the camp became aware that it was their intention to attack. I was on the left side of the waggon laager, where the hospital was, and watched there for a long time expecting a rush. At twenty minutes to two, the first shot was fired by horsemen sent out to skirmish; the Zulus rushed upon them with great determination, and they returned to the laager. The guns then began to play upon the enemy with terrible effect. The Zulus fought bravely, coming on in skirmishing order, and taking advantage of any cover they could get. There was a ledge of rocks not far from the

fort, from which shelter they kept up a heavy fire upon the laager. The bullets flew thick over us while we were attending to the wounded, and at one corner of the fort, seven of our men were shot dead. The leader of the Zulus here, who was a hundred yards ahead of his men, was the handsomest native I have ever seen, of a light yellow colour,—the aristocratic colour, I believe, in Zululand. He must be a chief, I should think, of high rank. At last, about 4.30 p.m., the Zulus began to retire on all sides. Then our cavalry, both English and native, commenced the pursuit. They were cheered as they filed out of the fort. They chased the enemy for seven or eight miles. I should think that altogether more than 3000 Zulus were killed. The soldiers have been busy to-day burying them. I have been over the battle-field, and the sight is dreadful. For miles along the road guns have been picked up which had belonged to the ill-fated 24th who fell at Insandula," etc.

Before the news of this important victory reached England, Sir Garnet Wolseley had been appointed to the supreme civil and military command in Zululand, Natal, and the Transvaal. Some time elapsed before he reached South Africa to relieve Sir Bartle Frere and Lord Chelmsford respectively, and when he landed in Natal he found that the British army, which had been largely increased by arrivals from England, was marching upon Ulundi, Cetewayo's great war kraal or capital of his kingdom. Just before Lord Chelmsford and his army reached that place, whilst encamped in a favourable position, they were surrounded by the combined host of Zulu warriors, led on by the king himself. An action immediately took place, and after a fierce fight of an hour or two the enemy was completely routed and fled in every direction, hotly pursued by the British and Colonial cavalry. About 800 Zulus were left dead on the field, whilst the British loss was comparatively small. The next day Ulundi, the king's great place, was reduced to ashes, as were all the other kraals in the vicinity, and the victory was complete.

Sir Garnet Wolseley hastened up the country to finish the work so auspiciously begun, and Lord Chelmsford being relieved of his command, returned to England, as did also several other officers and a considerable portion of the British army, the Zulu war being considered virtually at an end. Cetewayo was still at large, however, having fled with a few of his followers; and as there appeared to be no prospect of peace whilst this was the case, notwithstanding the submission of many of his influential but subordinate chiefs and people, detachments were sent in pursuit of the fugitive king. At length, on the 28th of August, he was captured, to the joy of all who knew his ferocious character and sanguinary career. There was something rather romantic in the circumstances attending this important event. Lord Gifford having received information that Cetewayo was lying utterly prostrate in a kraal situated in the north-west of the Ngomo forest, with a following too weak to offer any serious resistance, sent for Major Martin, who came with his dragoons and surrounded the king's hiding place. Cetewayo and his followers surrendered at once, but on their march to the head-quarters at Ulundi they gave their captors some trouble, eleven of the king's attendants attempting to make their escape, six of whom succeeded in getting away, the remainder being shot down, the king himself frequently becoming restive and refused to go any further, but he was urged forward, and after resting for a short time, first at Ulundi and then at Mantzburg, he was put on board a ship bound for the Cape and safely lodged in the castle at Cape Town on Monday, the 15th of September, 1879.

The Zulu war being now ended, several English regiments returned home, and the survivors belonging to various volunteer corps, who had gladly pressed forward to the front in defence of their country, were relieved from further service. The parties last named were generally received by their friends and fellow-countrymen at their respective locations with the liveliest demonstrations of gratitude and joy. This was especially the case with regard to a detachment of native cavalry, about sixty

in number, who went forth from the Wesleyan Mission Station at Edendale, at the commencement of the war, and who served faithfully and efficiently through the entire campaign, including the great battles of Insandula, Zlobane, Kambula, and Ulundi, and returned to their homes with the loss of only three or four of their number. Their friends gave them a grand reception at a public tea-meeting in the schoolroom, which was splendidly decorated for the occasion. Several beautiful pieces were sung by the native choir, and impressive speeches were delivered by the volunteers themselves, giving their experience in the field of battle, and stating how they trusted in God and kept up their meetings for prayer and praise in all their encampments.

The testimony given by the Lieutenant-Governor of Natal, who was present at the meeting alluded to, is worthy of permanent record. The following is a condensed report of his Excellency's speech on the occasion — "He said he had pleasure in taking part in the reception given to the gallant men of Edendale who had just returned after many months' absence in the field. He desired to say how sensible he was of the manner in which Edendale had sent its sons to the war, and of the good service they had done. They had had to leave their homes and their families and their friends and their peaceful occupations. They had had to do this in order to take part in the war, and to exchange the pleasant ways of peace for service in the field, with all its discomforts and dangers. They had done their duty, and had done it well. Their conduct had been without reproach, and had been marked by courage and other good qualities, which had always distinguished the men of Edendale, and made them a most useful auxiliary force. He thanked them in the name of the Queen for their admirable conduct, which had won the good opinion of all, and gained for Edendale the credit attaching to noble acts and good conduct. He thanked the men of Edendale for what they had done, and he thanked their missionary, the Rev. Mr. Allsopp, also. Their faithful services and good conduct reflected the highest value of his labours, and were the very best testimony

that could be had to the success of the Edendale Wesleyan Mission."

At the close of the Zulu war Sir Garnet Wolseley addressed himself to the duty of settling the country in the most praiseworthy manner. He assembled the principal native chiefs at Ulundi, and explained to them the manner in which Zululand would be divided into thirteen districts, with a chief of equal authority to govern each, and a British Resident stationed in their midst to see that everything was done properly. The plans of His Excellency appear to be conceived in wisdom and kindly feelings towards the natives, and it remains to be seen how they will work. Every friend of humanity and Christian missions must pray for their success.

Previous to the war the Propagation Society of the Church of England and the Hermannsburg and Norwegian Missionary Societies had established stations in Zululand, and attempted the evangelization of the natives, but with very slender results, owing to the numerous difficulties with which they had to contend. On the breaking out of hostilities all the missionaries and teachers had to leave the country. They will now have the opportunity of returning and recommencing their work under more favourable auspices. It is to be hoped that the number of labourers will be greatly increased, and that the blessing of God will attend their efforts in a land which it is hoped will now be fully thrown open to the benign influences of the Gospel.

NEIGHBOURING TERRITORIES.

Having passed under review the various colonies and settlements in Southern Africa in which separate governments have been established, including Zululand, now in a state of transition, it may be well in conclusion to take a brief survey of a few neighbouring territories, with their diversified populations, some of which have been already taken under the protection of the British, and others of which may in time to come be more intimately connected with our Government.

Let us now take a glance at KAFFIRLAND. According to the present arrangement of South African geography, a marked distinction is made between British Kaffraria, recently incorporated with the Cape Colony, and Kaffirland proper. Formerly the general name of Kaffirland was given to the whole south-eastern coast of the great continent beyond the boundary of the Cape Colony; but since the assumption of British rule over that part of the country just named, and the establishment of the colony of Natal, which separates it from Zululand on the north, the term is now generally applied to the territory lying between the two, which is still occupied by independent Kaffir tribes, with the Indian Ocean on the south-east, and the Quathlamba mountains in the rear, which separate it from Basutoland on the west.

Kaffirland in general presents to the view of the traveller an undulating, and in some places broken, rugged, and mountainous country. The principal rivers are the Umtata, Bashee, Tsomo, and Umzimculu and its tributaries, none of which, however, are navigable. A number of other periodical streams wind their way from the mountains to the ocean after the rainy season; and as they work out for themselves deep ravines, they are sometimes difficult to cross with a heavily-laden ox-waggon, and give to the surface of the country a rugged, broken aspect. There are between them, however, large tracts of land well adapted for the pasturage of cattle and the growth of Kaffir and Indian corn, on which the natives chiefly subsist.

The tribes of Kaffirs inhabiting this region are the Tambookùs, Amagalekas, Amapondas, Amabaxas, and a few others of minor consequence, numbering in all about 100,000. They are all deeply degraded pagans; and the most important personage in the community, next to the ruling chief, is the witch doctor and rain-maker, and whenever he appears with his trappings and medicines he produces quite a sensation. Among these people the Episcopalians, the Presbyterians, and the Wesleyans, have established a number of mission stations, and their agents have laboured for many years with very encouraging results,

thousands of native converts having been united in Church fellowship, and learned to read the Word of God for themselves, whilst a few have been called to preach the Gospel to their fellow-countrymen.

BASUTULAND is the name now given to a comparatively small territory, bounded on the west and north by the Orange Free State, and on the south-east by an immense double chain of lofty mountains, here called the Maluti, which separates it from Kaffirland and Natal. The country is generally of a pastoral character, but contains many tracts of good land capable of cultivation. It is densely populated by the remnants of various Bechuana, Koranna, and other tribes, known under the general name of Basutus. During the devastating wars of the sanguinary and marauding chiefs Tshaka, Dingaan, and Moselekatze, these broken remnants of scattered tribes took refuge in the mountain fastnesses of the country now known as Basutoland; and about the year 1825 began to rally round Moshesh, a native chief of great energy and force of character. The Basutus, as governed by their able chief Moshesh, soon became respected, and even feared, by the neighbouring tribes, as well as by the settlers of the Orange Free State. In 1858 the Free State, however, went to war with the Basutus on the subject of land claims and boundary lines; and old Moshesh having died, and his sons being less able and influential in governing the tribe, the British Government, after having been called in to mediate between the contending parties, ultimately took the Basutus, at their own request, under their protection, and the country they inhabit may now be regarded as virtually a portion of the British Empire.

No people in South Africa have benefited more by missionary labour than the Basutus. The agents of the French Evangelical Missionary Society have taken the lead in the work. For many years past they have had flourishing stations at Beersheba, Thaba Moriah, Hebron, Bethesda, and other places; and their efforts have been very successful in converting the heathen, and in diffusing among the people general knowledge calculated

to promote their civilization and social elevation. The Wesleyan missionaries have also established important and prosperous stations at Umpekan, Umpeiani, and Thaba Unchu, near the boundary of the Free State. Thaba Bossi is a remarkable fortified village, situated on the summit of a flat-topped mountain height, near the sources of the Little Caledon river, and it was long the favourite residence of the famous chief Moshesh. Under the fostering care of the British Government and the instruction of the missionaries, the Basutus bid fair to do well both for this world and that which is to come.

The country long known as GRIQUALAND is situated beyond the Orange river, and around its junction with the Vaal, thus interposing between the Cape Colony on the one side and the Free State on the other. The Griquas are a mixed race, of which there are several clans vulgarly called "Bastards," being the descendants of Dutch Boers and their Hottentot slaves. They are a tall, athletic, good-looking race, of light-olive complexion, somewhat indolent and careless with regard to the future, but generally good-natured and hospitable. They are fond of hunting and exploring, and occasionally predatory in their habits. They speak a debased *patois* of the Dutch language, as do most of the coloured inhabitants of South Africa. About the year 1833 the Griquas began to collect and settle in the country which has since borne their name, and to rally round a leader or chief named Adam Kok, who displayed considerable tact and skill in governing the people who acknowledged his chieftainship. Some time afterwards a part of the clan separated themselves from the rest, and gathered round a man named Waterboer, who became their captain or chief. Both of these chiefs for many years received annual gratuities or grants from the Colonial Government, on condition of their loyalty and good conduct. They and their people were ultimately removed by an arrangement with the government authorities to a region known as "No-man's-land"; and of late years they have become somewhat scattered. In all their location they are generally now regarded as British

subjects, and they have gradually advanced to a pleasing state of civilization and general knowledge.

Like the Basutus, the Griquas are largely indebted to the missionaries for the respectable position to which they have attained among the native tribes of South Africa. The honoured instruments in their moral and social elevation have chiefly been the agents of the London Missionary Society, who have laboured among them for many years with remarkable energy, zeal, and success. The Wesleyan Missionary Society have also some prosperous stations in some of the Griqua settlements, where no other agencies are at work, and the results of their labours have so far been encouraging.

BECHUANALAND is the name given to an extensive tract of country lying between Griqualand on the south, the Transvaal on the east, and the great Kalahari desert on the west, and stretching away as far as Lake N'gami on the south. The land is far from fertile, liable to long-continued droughts, and water is consequently often scarce. It is nevertheless occupied by several wandering tribes, with slight difference of character and dialect, but known to Europeans under the general name of Bechuanas, who subsist chiefly on their flocks and herds, with which they travel extensively to find pasture. The fullest and most recent information we have of this country and people has been communicated by Dr. Holub, an intelligent Bohemian gentleman, who, on returning from his last journey of exploration into the interior, delivered an interesting lecture on his travels and discoveries at Graham's Town in the month of May, 1879. In this lecture he spoke of "six Bechuana empires" as forming the eastern boundary of the Kalahari desert. These tribes of Bechuanas, he said, were known as Batlapins, Baralongs, Banguaketse, Bakwenas, Bamangwatos, and the Bamangwatos of Lake N'gami. The tribes of Bushmen inhabiting these regions,—a more manly race of natives than the Bushmen of the Cape Colony,—he described as subjugated by the Bechuanas, and as employed by them as slaves and huntsmen.

Some of the above-named tribes of Bechuanas, especially the

Batlapins and the Baralongs, have for several years past been favoured with the means of religious instruction by the agents of the London and Wesleyan Missionary Societies. It was among these people that the celebrated Dr. Moffat achieved his greatest successes, and it was into their language that he succeeded in translating the Sacred Scriptures. And it was from a station among them that Dr. Livingstone started on his first adventurous journey of discovery. Hundreds and perhaps thousands of these people have been to a considerable extent civilized, evangelized, united in church fellowship, and many have been taught to read the Word of God for themselves.

BUSHMANLAND is the general designation applied to an extensive, wild, and uninhabited tract of country on the south of the Orange river. This was no doubt at one time the principal home of the Hottentots, or real aborigines of the country, when they were driven back from the neighbourhood of the Cape by the original settlers, and who are now known as wild Bushmen. When travelling through this region, we have occasionally met with an individual or a family of this degraded class of our fellow-men; but the main body of them have had to remove still farther away from the colony of the settlers, by whom they were in former times cruelly treated. They are now to be found in the greatest numbers on the borders of the Kalahari desert, where they are in little danger of being pursued and shot down by white men as formerly. The Bushmanland of the Cape Colony is now used chiefly as a place of pasturage by the Dutch Boers, when the grazing land on their own farms fails from drought, or from being overstocked. Hence we have seen them encamped in some of the most favourable localities, lazily watching their flocks and herds, as they quietly browsed on the long grass, which is plentiful there at certain seasons of the year.

NAMAQUALAND is the next territory that calls for our notice. *Little Namaqualand* lies south of the Orange river, and has for many years past been part and parcel of the Cape Colony. The most favourable portions of the country are occupied by Dutch

farmers, and in less fertile districts are located a considerable number of natives, among whom the Wesleyan and German missionaries have established several important and promising stations. There also are situated the richest copper mines of South Africa, to which a considerable number of Cornish emigrants and others have been attracted, and for whose benefit both Episcopalian and Wesleyan ministers have been sent to labour.

The extensive region known as *Great Namaqualand* is situated to the north of the Orange river, and stretches away for hundreds of miles along the western coast of Southern Africa as far as Walvisch Bay, and extends inland to the Bechuana country. It cannot be less than 450 miles in length and 230 in breadth, and it embraces an area of 100,000 square miles, with a thinly scattered population of about 40,000 souls. The land is generally sandy, dry, and barren in the extreme, cultivation being almost unknown in many parts. The seacoast of this sterile region for many miles inland consists of a succession of shifting sandhills, and travelling is very difficult. And yet several petty tribes of natives, known as Namaqua Hottentots, and approaching more nearly in their character to the real aborigines of the country than any others we have met with, manage to obtain a precarious living under the direction of their respective chiefs. This they do by means of their flocks and herds, with which they wander about from place to place, as they find most convenient, erecting their temporary mat huts, and remaining longest where water and grass are most plentiful.

Under circumstances of peculiar trial and privation, the missionaries of the Wesleyan and Rhenish Societies have laboured among these people with commendable zeal and diligence, and with a pleasing measure of success, for many years. The present writer, when visiting the stations, has held some of the most delightful religious meetings he ever attended in any country with the converted natives of this wild region, and has observed with pleasure the arrangements made by the missionaries for sending native teachers with each party to accompany them in

their wanderings, and to carry on school operations in their respective encampments, whilst they themselves itinerated among them as opportunities would permit. A few years ago the Wesleyan stations in Great Namaqualand were, by a mutual arrangement, transferred to the German missionaries, who have now the entire field to themselves. The stations they occupy are Nisbett Bath, Bethany, Bethesda, and a few others. The whole of Great Namaqualand has recently been taken under the protection of the British Government, and a resident magistrate appointed, an arrangement which it is hoped will result in much good.

DAMARALAND lies to the north of Great Namaqualand, and extends along the coast of the Atlantic as far as the Cuanene river, in latitude 17° south. So far as it has been explored, the country appears to bear a striking resemblance to that which has been already described, with this exception—that the land is found to be somewhat less sterile and better supplied with wood and water the farther we proceed northward. The Damaras are of darker complexion than the Namaquas, with broad features, woolly hair, and more of the negro character than their neighbours, although their language is similar in its principal elements. The Namaquas, under Jonker Africaner, Amaral, and other petty chiefs, in pressing northward in quest of better pasture lands for their herds and flocks, have trespassed somewhat on the rights of the Damaras, with whom they have occasionally waged war on a small scale. The Wesleyan and German missionaries have laboured earnestly for the benefit of both peoples, but hitherto with slender results. The whole of the stations, including Wesleyville, Concordiaville, Elephants' Fountain, and some others, are now under the care of the Germans, and it is hoped that greater success may ultimately attend their labours.

The last country which we have to notice as belonging to Southern Africa is OVAMPOLAND, which is situated still farther north, and appears to form a connecting link between the territories mentioned above and the regions of Loando and Benguela,

occupied by the Portuguese, on the western coast of the great continent. The natives of Ovampoland are almost entirely negro in their features, complexion, and general characteristics, although in their occupation, manners, customs, and language, they resemble their neighbours the Damaras. The German missionaries have recently extended their labours to this distant region, although the country is as yet but very imperfectly known. As geographical explorations, mercantile speculations, and missionary enterprise progress in Southern Africa, the regions beyond will no doubt be ultimately opened up to commerce and Christianity, and wonderful changes will be witnessed during the next half-century.

CHAPTER VII.

EASTERN AND CENTRAL AFRICA.

General Outline—Rivers and Harbour,—Native Tribes and Settlers,—Arab and Portuguese Colonization—Delagoa Bay—Quilmane—Mozambique—Zanzibar—Aden—Christian Mission,—Makololo Mission—Universities' Mission—Livingstonia Mission at Lake N'yanza—London Society's Mission at Lake Tanganyika—Church Society's Mission at Lake N'yanza—Conclusion

ALTHOUGH difficult to define with precision, that portion of the great continent generally designated Eastern Africa may be said to include the immense tract of territory which lies between the colony of Natal and Zululand on the south, Abyssinia and the Gulf of Aden on the north, the Indian Ocean on the east, and the partially explored regions of Central Africa on the west. A reference to the map will show that, from Cape St. Lucia, near Delagoa Bay in the south, to the Straits of Bab-el-Mandeb on the north, this vast country embraces a length of coast measuring nearly 3000 miles, diversified by numerous harbours, bays, and islands, many of which are but imperfectly known to Europeans. It may be considered as extending inland about 500 or 600 miles from the sea, but, on the interior side its boundaries are undefined; and throughout its length and breadth its character and contents are but little known to strangers at a distance,—the Portuguese and Arabs, who have possessed themselves of the leading maritime stations, sedulously preventing people of other nations from settling in the country.

From the little we know of the geography and general aspect of Eastern Africa, it appears to possess some grand and inter-

esting natural features, and many large tracts of fertile land, capable of yielding the most valuable productions when brought under careful cultivation. Those parts nearest to the coast consist in many places of spacious plains of alluvial soil, with occasional forests of valuable timber. Behind these plains are found large tracts of undulating country, affording splendid pasture lands for countless herds of cattle and wild beasts, which roam over them at pleasure. In the distance these rise into mountain ranges of considerable altitude, some of which run parallel with the coast for scores of miles, whilst others stretch far away into the still unexplored regions of the interior, forming the backbone and watershed of the mighty continent, and the sources of the numerous rivers which wind their way to the ocean in various directions.

RIVERS AND HARBOURS.

Eastern Africa is not destitute of rivers and harbours; but, so far as they have been explored or surveyed, they do not generally appear to correspond with the magnitude of the vast continent on which they are found. Perhaps an exception should be made with regard to the Zambezi, which is undoubtedly the largest and most important river in Eastern Africa. Little was known of the magnitude and course of this river till a few years ago, when the enterprising Dr. Livingstone struck its upper branches in travelling across the continent, and discovered the famous falls, to which he gave the name of "Victoria," in honour of the Queen of England. The lower part of the Zambezi is navigable at certain seasons of the year as far as the Portuguese settlement of Sena; but its upper portions have never yet been fully explored.

We are chiefly indebted to Captain Owen of the Royal Navy for the little knowledge we possess of the harbours, bays, and the lower portions of the principal rivers of Eastern Africa. In 1823 he was commissioned by the British Government to undertake a regular and scientific survey of this distant portion of the coast line of the vast continent. He accordingly sailed round

the Cape of Good Hope in H M.S. *Zeren*, with every appliance necessary for the purpose. At an early period of the voyage a party connected with the expedition—consisting of Lieutenant Brown, Mr. Forbes, and Mr. Kilpatrick, assistant-surgeon, with two black servants—was sent to explore the lower regions of the Zambezi. After proceeding eight miles they emerged from the mangrove swamps, and sailed amid groves of cocoa-nut and orange trees, with the most delightful scenery on every side. They had only advanced to the distance of about forty miles from the sea, however, when they became involved in clusters of small islands, the channels between which were so shallow that they were obliged to land, drag forward the boat for some distance, and re-embark when the river became more open. At Chapongo they found a Portuguese station, commanded by a lady named Donna Pascoa d'Almeyda, who had no troops except a few negroes, who submitted implicitly to her authority. She lived, however, in great pomp, and gave the strangers a cordial welcome. In ascending the river a little higher they saw a country tolerably well cultivated, but somewhat tame and uninteresting, till, on approaching Sena, they beheld the bold and picturesque outline of the mountains of Yemala. Before they reached the settlement, however, they had the affliction to lose Mr Forbes, a young man of great promise, who fell a victim to the climate.

At Sena the voyagers met with a cold reception from the commandant and other officials, and the priests sought only to obtain money from them. This treatment aggravated their exhaustion of body and mind, and gave them great anxiety, under which Mr. Brown, after having nearly lost his faculties, finally sunk. Kilpatrick then became reckless and desponding; and, seeking relief in the free use of spirituous liquors, soon shared the fate of his two companions, and like them found a grave in African soil. There remained of the unfortunate exploring party only the two negro servants, from whom some of the Portuguese settlers endeavoured to extract the little money they had; but they steadily resisted; and, having with

difficulty effected their escape, after many perils, they reached Quilimane, where they found Captain Owen's ship at anchor, and related to him and his surviving officers their mournful story.

The Zambezi enters the Indian Ocean by several embouchures, the principal of which are the Cuma, Kongoni, and Quilimane. These present the appearance of separate rivers of considerable magnitude ; but they have never yet been fully explored. The unfortunate issue of Captain Owen's first attempt at river navigation deterred him from further efforts of the same kind. It was not till a comparatively recent period that anything more was done in this direction, and then it was with very partial success. Dr. Livingstone succeeded in navigating his little steamer the *Ma-Robert* up the main branch of the Zambezi as far as Sena ; but when he attempted to ascend the estuary known as the Quilimane, he soon found his progress impeded by immense masses of reeds, weeds, and other obstructions, and was obliged to descend without penetrating any distance into the interior or effecting a junction with the main stream as he had anticipated. It has since been ascertained that a canal about four miles in length might be cut, which would obviate most of the difficulties hitherto experienced.

The other rivers of Eastern Africa are comparatively insignificant, or entirely unknown to modern geography. Near Quilo several large estuaries enter the sea, of the upper course of which little or nothing is known. The same may be said of the Rufigi, Kingani, Adi, Dana, Webi-juo, Rovuma, and other inconsiderable streams ; the one last named, however, seems to rank next in importance to the Zambezi, and was ascended by Dr. Livingstone to a distance of 120 miles. And yet it is not improbable that further exploration may bring to light rivers of greater magnitude and importance than we are aware of, in this little-known portion of the African continent.

The extensive coast line of Eastern Africa is indented with numerous bays and harbours, some of which might be greatly improved by the application of scientific engineering so as to

be made safe and commodious ports for shipping, if the advancement of civilization and commerce were to call for such accommodation, which it is hoped some day will be the case. The principal of these are Delagoa Bay, Sofala Bay, Pomba Bay, Quilimane, Mozambique, Mombasa, Quiloa, Port Durnford, and others in the vicinity of Aden. Some of these may be further noticed in connection with the settlements to which they respectively belong.

NATIVE TRIBES AND SETTLERS.

Eastern and Central Africa are inhabited by a great variety of peoples speaking different languages, and differing considerably in their manners, customs, and general character. They may, however, be divided into three classes or groups, a few observations concerning each of which may help to throw some light upon the kind of material that Christian philanthropists will have to deal with in their efforts to benefit and elevate this portion of the great continent.

The aborigines or native tribes, properly so called, belong to various branches of the African race. Those who inhabit the lowlands bordering on the sea-coast differ little in their appearance and natural wildness from the Kaffir tribes already noticed, although their languages vary considerably. But those who dwell in the more distant interior, and in the mountainous regions, partake more of the real negro type, as it is met with in its full development still farther north. Scarcely anything is known of these people, however, beyond what can be gathered from the incidental observations of the few travellers who have passed through their respective countries, and thus come in occasional and temporary contact with them. So far as we know, they are all pagans, and deeply involved in ignorance, superstition, and sin; little or nothing having as yet been done to raise them from the moral degradation and wretchedness in which they are sunk. The following tribes have been named as prominent and important people; but we have yet to learn their probable extent and chief characteristics: the Bratucahs,

Tembians, Kingani, Wayyamizi, Wajiji, Wasagara, Wazaramo, Wagogo, Balonda, Makololo, Dinkas, Bongos, Wanikas, and the Gallas. The people last named are perhaps the best known of any, from the interest taken in them by the missionary travellers, Dr. Krapf and Mr. Rebmann. They seem to have come originally from Abyssinia, and to have been gradually pressing onward towards the eastern coast, where they are now found in considerable numbers.

In various parts of Central and Eastern Africa there are also to be found interspersed among the native population a vast number of wandering Arabs and half-castes of Arab descent, universally known as Moors. These are the principal travelling merchants and slave-dealers of this part of the great continent. In some places they have formed permanent settlements as centres or head-quarters for their traffic; but the majority of them are constantly on the move, travelling immense distances in large companies or caravans. The Moors are rigid Mohammedans, and so zealous are they in the interests of their religion that, by the usual weapons of fire and sword, they have propagated the dogmas of the false prophet somewhat extensively among the negro tribes which have come under their influence.

To the above must be added, as forming part of the population of this section of Africa, the Portuguese settlers, who are found chiefly resident in the towns and villages of the coast districts, and on the banks of the lower portions of the principal rivers. Comparatively few of those who bear the name of Portuguese are of purely European descent, however, the original settlers having by degrees mixed, to a considerable extent, with the more intelligent natives in the neighbourhood of their respective locations, and the result is a progeny of half-castes of a dark copper colour. These people profess to adhere to the religion of their paternal ancestors, and are consequently bigoted Roman Catholics. Their Catholicism is of a very degraded type, however; and in their mental capacity and moral conduct they stand little, if any, above the level of the degraded heathen around them.

ARAB AND PORTUGUESE COLONIZATION

We have no means of ascertaining when, or under what circumstances, parties of Arabs first left their own arid shores, crossed the Red Sea, and established themselves on the continent of Africa. But at a very early period they appear to have formed settlements at several points nearest to Arabia, and gradually to have spread themselves round the eastern coast, as well as into the interior regions. Those who found their way into Central Africa became more or less mixed with the native tribes, and their descendants are the numerous class of Moors already mentioned, who are now met with in almost every part of the continent. To a considerable extent they have continued from generation to generation to indulge their wandering habits; hence their widespread dispersion, and the fact that, with the exception of a few places on the eastern coast, but few permanent settlements have been formed by them. They are the chief merchants of the country, and by their example and influence they have diffused a taste for trade and commerce among all classes of the native population. They are fond of horses, on which they generally ride, whilst they make use of camels and negro slaves as beasts of burden; for it is a mournful fact that whenever they become dominant they reduce the poor negroes to a state of vassalage, and of late years they have been the most active agents in the accursed slave trade. It is this circumstance, in connection with their inveterate Mohammedanism, which forbids our regarding the history and proceedings of the Arabs in Eastern and Central Africa with anything like feelings of complacency.

The Portuguese found their way to the eastern coast of Africa at a later period; and in the early part of the sixteenth century they formed their first settlement, which they used as a convenient place of call for their ships when sailing to and from the East Indies. In their first attempts at colonization they had only the rude and simple-minded natives to contend with; but, on extending their conquests northwards, they came in

contact with the more intelligent and powerful Arabs, whom they found firmly established at some places which they were anxious to possess. Hence arose repeated wars on a small scale, and perpetual contests, which resulted in the concentration of the chief power of the Arabs at Zanzibar and other places in the north, and the establishment by the Portuguese of the colonies of Delagoa Bay and Mozambique, with their dependent settlements in the south, as they are found at the present day.

Whilst the maritime power of the Portuguese continued in its zenith, and a lucrative trade was carried on with India, their settlements on the eastern coast of Africa continued to prosper. And even for some time afterwards, in the heyday of the negro slavery trade, into which the colonists rushed with intense avidity, they carried on an extensive traffic. But when both of these sources of wealth failed, their establishments dwindled into the miserable poverty-stricken condition in which they are now found ; for it is a notorious fact that the Portuguese, in their attempts at colonization, have never addressed themselves to agricultural pursuits, and the elevation of the aborigines, after the manner of some other European nations. This observation on the gradual decline of the wealth and power of the Portuguese will apply in some respects to the Arabs also, for it is recorded that Captain Owen, in the course of his survey of the eastern coast of Africa, "was everywhere struck with the remains of former wealth and civilization, strongly contrasting with its present poverty and barbarism."

A brief account of the principal settlements on the eastern coast of Africa may tend to confirm and illustrate the statement just made, whilst at the same time it may throw some light upon the present state of society, both colonial and native, in this interesting part of the world.

DELAGOA BAY.

About three hundred miles to the north of the British colony of Natal, there is a considerable indenture in the Indian Ocean known as Delagoa Bay, which forms a convenient harbour of

refuge for shipping on this stormy coast. Into this spacious bay three rivers flow, one of which is known as the English river, from the circumstance of the British Government having several years ago secured a right to it and the adjacent territory by a treaty with the paramount native chief of that part of the coast, although they never formed a settlement upon it, the land in the neighbourhood being exceedingly low, swampy, and unhealthy. Near the mouth of one of the other rivers the Portuguese established themselves at an early period; but, from the causes already mentioned, the settlement has declined much of late years, and now presents a miserable and abject appearance to strangers on board the ships which occasionally put in there. The governor or commandant in charge of the place, with his few military and other subordinate officials, are sadly underpaid for their services, and supplement their slender stipends by carrying on a little trade with the natives, and the ships which occasionally call for supplies as they have opportunity. Whilst the slave trade was permitted, the Portuguese colonists of Delagoa Bay, in common with those of other places, had abundant opportunities of making money; but all that is changed now, and it is difficult to understand what can be their object in keeping up an establishment on this part of the coast, seeing they make no attempt to civilize the neighbouring native tribes, or to promote the interests of agriculture.

Adjacent to Delagoa Bay is the populous native kingdom of Temby, the inhabitants of which attracted the notice of the humane and philanthropic Captain Owen when he called there occasionally during his survey of the neighbouring coast. Feeling an anxious desire to benefit this people, he mentioned their case to the Superintendent of Wesleyan Missions at the Cape of Good Hope, and generously offered to convey a missionary to Delagoa Bay free of cost, if one could be spared. The Society felt disposed to try the experiment of attempting to establish a mission there. The offer was gladly accepted, and the duty devolved upon the Rev. William Threlfall, a zealous young missionary recently arrived from England. Mr.

Threlfall embarked on board the *Leven*, in Simon's Bay, on the 21st June, 1823, and reached his destination on the 22nd of the following month. Next day, the young missionary was introduced to the king or paramount chief of the county, named Mayette, who received him most cordially; and it was arranged that he should take up his residence at a village called Slengelly, on the bank of the river, that being considered the most healthy locality in the neighbourhood.

It is painful to be obliged to report that a mission commenced with such pure motives, and in a truly self-sacrificing spirit, should have proved a failure; but such was in truth the case—not in consequence of any mismanagement on the part of the young missionary, but entirely owing to the unhealthiness of the climate, and the inadequacy of means available for the successful prosecution of the enterprise. Mr. Threlfall spent about six months at Delagoa Bay, endeavouring to learn the native language, instructing the people as best he could, and collecting information concerning the country and its inhabitants. He penetrated to a considerable distance inland, and everywhere met with the kindest treatment from the natives. But his resources were quite inadequate for the undertaking; and, living in a native hut, without proper attendance, and destitute of the most ordinary comforts, as the rainy season approached he was seized with illness, and entirely laid aside from his work. Being reduced to a helpless state of suffering, in the absence of Captain Owen, who had left the bay some time before, he received some assistance from other commanders who happened to call at the port; and, when all other help failed, he managed to reach the Portuguese settlement, where the governor and other officials showed him much kindness.

At length the ship *Nereid*, a South Sea whaler, put into Algoa Bay for water, the captain of which offered Mr. Threlfall a passage to the Cape, which he gladly accepted. But during the voyage, which was long and stormy, a malignant fever broke out in the ship, of which several of the seamen died. Hence, on her arrival in Table Bay, she was put in quarantine,

and it was not till two or three weeks afterwards that the poor stricken missionary was landed in Cape Town, reduced to a mere skeleton, and scarcely able to walk. The sequel of Mr Threlfall's brief career is appalling to relate. On the recovery of his health he went to labour in Namaqualand, on the western coast of South Africa, and, on attempting to carry the good news of salvation to the regions beyond, he and two native teachers who accompanied him were cruelly murdered by a band of marauding Bushmen for the sake of the few articles which they had with them to barter for food as they travelled along.

QUILIMANE.

Passing Sofala Bay in voyaging up the coast of south-eastern Africa, the next place of consequence which we come to is Quilimane, a Portuguese settlement about twelve miles from the mouth of a river of that name, which has already been mentioned as one of the debouchures of the Zambezi. This, in common with other Portuguese settlements in Eastern Africa, had declined in population, influence, and importance, when a few years ago it received a fresh impetus from the visits and explorations of Dr Livingstone and others in the valley of the Zambezi, as well as from the settlement there of two or three European merchants. The most recent information we have of the appearance and condition of this place is derived from a communication from the Rev. Dr. Stewart of the Free Church Mission. He landed there on the 8th August, 1876, on his way to the interior, and the following is an extract from his letter written soon afterwards:—

“Quilimane appeared to me greatly improved since my visit here in 1863. The streets, which are sandy, are kept fairly free from grass. On the sides of some of them an acacia, with very long heavy pods, fifteen or eighteen inches long, has been planted in lines, and affords an agreeable though not very dense shade. Cocoa-nut palms still abound, and give a marked appearance to the place. They are found growing in some of the streets,—in groves in various parts of the town. The trees seem to take care of themselves, and yield their fruit, when healthy, three times a year. The produce of each tree is worth rather more than four shillings, and a thousand trees;

are thus worth annually £200. The fruit is surprisingly cheap. The houses seem to me more numerous and in better order. A new custom-house has been built, the old one was blown out of existence some three or four years ago by an explosion of gunpowder, caused by lightning striking the house during a thunderstorm at night. Thus did considerable damage, even though all the houses stand apart. There are two French commercial houses in Quilimane, whose chief business is in ground-nuts, sesamum, cocoa-nuts, wax, and ivory. They represent houses in Marseilles. There is even now, as one of the signs of marked progress, a house which may be called the Quilimane Hotel—at least it is an hotel when there are guests. There is no doubt but a great deal more could be made of the place. For the present the single broken or missing link between Quilimane and the world outside is the want of a small steam launch to communicate with the mail steamer in all states of wind less than a gale: either this, or pilots with more activity or courage. There is at present only one, and the mail steamers have frequently passed without any communication with the shore. The town contains about 200 Europeans, and from 3000 to 4000 natives."

Although the Portuguese have thus established themselves at Quilimane at the mouth of the Zambezi, they have not utilized that majestic river for the purposes of trade and commerce to the extent which might have been expected. During the two centuries which have elapsed since they first made their appearance on this part of the African continent, they have made little impression upon the country or the native tribes for good. At an early period they formed the two small settlements of Sena and Tete, a considerable distance up the river; but for many years the population of these places seem to have been dependent for their subsistence chiefly on the profits derived from the slave trade. Since that has been interrupted, if not extinguished, these in common with other Portuguese settlements in Eastern Africa have declined in magnitude and importance, the colonists having everywhere displayed a remarkable lack of energy and taste for agriculture and commercial pursuits.

MOZAMBIQUE.

The principal settlement of the Portuguese on the eastern coast of Africa is called Mozambique. The town is situated

on a small island about three miles long and two broad, and not more than two miles from the mainland ; but many of the principal inhabitants have their houses on the continent, at the extremity of the peninsula of Coboccira. The settlement gives its name to the channel which separates this portion of Africa from the large island of Madagascar, and it has been the scene of many a contest between British cruisers and piratical slave vessels. In former times, when the maritime power of Portugal was at its zenith, this was a place of great importance, but of late years it has greatly declined, in common with other settlements which were dependent upon India, or which subsisted chiefly upon the profits they derived from their connection with the slave trade.

Mozambique is described by geographers of the last century as a handsome city with a strong fort or castle, a good garrison, and well-stored magazine. Its hospital, churches, and convents are moreover spoken of as large and elegant buildings. But travellers and mariners who occasionally visit the place now, generally describe it as wearing a dilapidated and melancholy appearance. It is still, however, the place where the Governor-General of all the Portuguese possessions in Eastern Africa resides, and if the colonists were to turn their attention to the development of the resources of the country, it might again rise to a state of prosperity and importance. It is possessed of a splendid harbour, which in itself is a great advantage on a coast where storms are frequent, and where ships often find the want of a place of refuge.

ZANZIBAR.

The large and fertile island of Zanzibar, in latitude 6° south and longitude 41° east, has for many years past been the principal settlement of the Arabs in Eastern Africa. It is situated between the islands of Pemba and Monffa, about twenty miles from that part of the continent known as the coast of Zanguebar. The town, which contains a number of good houses, including several mosques and minarets, is built

on the west side of the island ; and the population is estimated at 30,000. The soil is generally rich and productive ; and most of the vegetables, fruits, and plants common in the tropics flourish with ordinary care and culture. The settlement is, however, more dependent upon trade and commerce than upon agriculture for its comparative prosperity. The inhabitants, with the exception of a few foreigners, who have been permitted to settle on the island, are rigid Mohammedans, and are generally intolerant to persons of any other religious profession.

When the slave trade was driven from the western coast of Africa, by the influence of Christian missions and the vigilance of British cruisers, it found its way to the eastern section of the great continent, and flourished for some time in a manner never known before. Zanzibar, which had previously been the general slave depôt or head-quarters of the horrid traffic in these parts, rapidly rose to a position of great wealth and influence ; and the slave market there was an institution which attracted the notice and excited the disgust and indignation of strangers of almost every creed and country. Nothing could be more revolting than to see intending purchasers examining the teeth of the poor creatures, and otherwise testing their physical qualities, as they would those of horses or other brute beasts offered for sale by auction. Tens of thousands of negro slaves were known to pass through this depôt annually on their way to Egypt and various parts of Turkey ; and the British Government, having previously taken a deep and lively interest in this question, felt bound to adopt prompt and energetic measures for the suppression of the horrid traffic. Ships of war were accordingly sent to cruise on the eastern coast, with a view to capture any slave-dhows they might meet with ; and a British consul was appointed to reside at Zanzibar, with instructions to use his best influence with the sultan to secure, if possible, the suppression of the slave trade, and to report to his Government from time to time the course of events.

Before long several slave-dhows were taken and condemned,

and the slaves liberated ; and the sultan was induced to prohibit the importation and sale of slaves at Zanzibar. Instead of putting an end to the traffic, however, these measures only diverted its course. It was soon found that the slaves brought down to the coast from the neighbourhood of N'yassa, and the other lake-districts in the interior, were taken along the shores to Pemba that they might avoid Zanzibar, which was now closed against them. The next step was to induce the sultan to extend the prohibition of the trade in human beings to all the places along the coast which were in any way under his authority. Through the persistent and judicious influence of Dr. Kirk, the consul, and the wise diplomacy of Sir Bartle Frere, Her Majesty's Special Commissioner, who was sent out for the purpose, this desirable object was accomplished, appropriate proclamations being issued in April 1876, setting forth the commands of the sultan and the determination of the British Government. These measures were greatly promoted by the startling revelations of Dr. Livingstone, Mr. Stanley, and others, with reference to what they had witnessed of the horrors of the slave trade in the interior ; and the result has been the gradual suppression of the infamous traffic to a considerable extent in the sultan's dominions, as it can only now be carried on by a system of smuggling which incurs much risk, being carefully watched by the authorities.

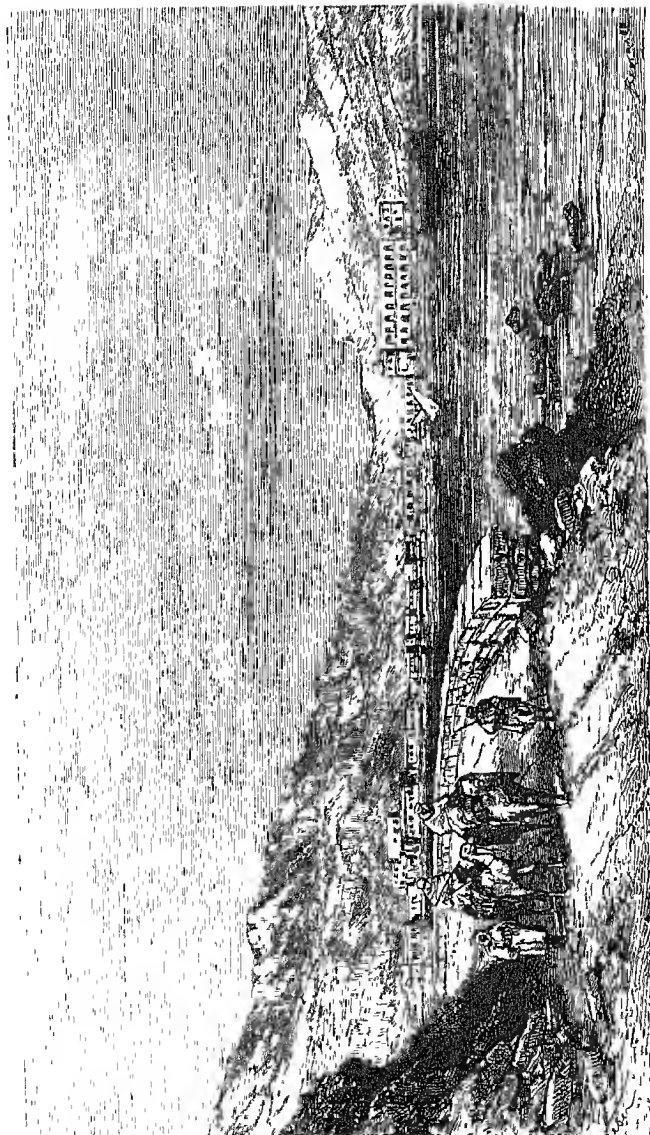
Whilst Zanzibar may have made some sacrifices by the loss of the slave trade and the honourable manner in which the sultan has carried out the provisions of the treaty he entered into with the British Government for the suppression of the infamous traffic, it has gained much more in the appreciation and confidence which it has won from the civilized nations of Europe and America, the result of which will no doubt be a large increase of legitimate trade and commerce. The place is already used to a considerable extent as a starting point for travellers and missionaries setting out for the interior ; and as a depôt for supplies of various kinds which are required from time to time. As Central Africa becomes more

and more opened up for the introduction of civilization, commerce, and Christianity, Zanzibar will increase in importance ; and when its deluded Mussulman inhabitants are brought under the benign influence of the Gospel, they may take an honourable part, along with those of other settlers on the eastern coast, in spreading the light of Divine truth into the interior of the vast continent, with relation to which they occupy such a commanding position. Already there are agencies and influences at work on the island of Zanzibar of a very hopeful and promising character, and, with the blessing of God, the results may exceed our most sanguine expectations.

ADEN.

The extensive coast-line between Zanzibar and the Gulf of Aden is dotted with numerous small settlements or trading stations occupied chiefly by Arabs, and more or less dependent on Zanzibar. As these in time past have also been largely dependent upon the slave trade, the inhabitants will no doubt feel the consequences of the prohibition ; but it is hoped that they will now be induced to turn their attention more to legitimate commerce and agricultural pursuits, that the resources of their splendid country may be more fully developed.

The town of Aden itself stands upon a rocky barren point of land which was ceded to the East India Company in 1839, as a station for British steamers to take in coals and other supplies on their voyages to and from India and Australia. Since the opening of the Suez Canal it has been extensively used for this purpose. With the exception of a few steam-packet company's officials and British merchants and other settlers, the population of Aden, which is estimated at 40,000, is similar in many respects to that which we find at Zanzibar. A large number of the lower class of Arabs are employed about the wharves and coaling depôts, whilst a few of the more intelligent members of the community are occupied in mercantile pursuits and in the performance of various duties connected with the shipping, which has largely increased of late years.



STEAMER POINT, ADELPHI

The land in the immediate vicinity of the town is rocky and barren in the extreme, and nothing is done in the way of agriculture beyond the cultivation of a few gardens in the most favoured spots, for the production of vegetables, which are greatly in demand on the arrival of ships in the port.

Some spacious and substantial buildings have been erected of late years at Aden, for various purposes connected with the shipping; and when a steam-packet arrives from England or from India, a busy scene is presented to the view. The vessel has no sooner rounded Steamer Point than a score of small boats put off from the shore with their various commodities of fruit, vegetables, and curiosities for sale; and the ship is scarcely at anchor before she is completely surrounded by the noisy and clamorous Arabs in their frail barks, each of whom holds up something to view to attract the notice of the sailors and passengers. This goes on during the whole of the time that ships are in the port; but the most curious thing to be seen at Aden is the diving of the little Arab boys. The little copper-coloured urchins leave the boats and swim round the ship begging for money; and when a sixpenny or threepenny piece is thrown overboard by one of the passengers it is quickly followed in its descent in the water by the little divers, the most expert of whom generally succeeds in seizing it before it reaches the bottom of the sea, when he quickly emerges to the surface and holds it up in triumph, amid the noisy tumult of his companions, who clamour for a repetition of the experiment, each hoping to gain a prize in his turn.

We have often thought that the native genius and shrewdness here displayed might be turned to good account if these Arab boys were properly instructed in Christian schools, and trained for higher and nobler pursuits; but, so far as we know, little or nothing has been done as yet for the social and moral benefit of these poor outcasts. It is earnestly to be hoped that they will not be allowed to remain much longer in their present neglected state. A mission might be easily established at a place with which we have so much intercourse.

CHRISTIAN MISSIONS.

Soon after his return from his successful mission to Zanzibar, Sir Bartle Frere published a small volume entitled "Eastern Africa as a Field of Missionary Labour." In this interesting book we have a concise account of what has already been done by the evangelical agencies at work in that part of the world, a statement of the facilities which are afforded for Christian effort, and a powerful appeal on behalf of those in whose welfare the philanthropic author had become so deeply interested. From this and other sources of information we glean a few facts which may prove acceptable to the reader.

It is stated that, starting from a point on the Red Sea opposite the town of Aden, Eastern Africa embraces the districts of the Somalis and Galla tribes on the north, the Wanika and Zambezi countries with the kingdom of Zanzibar in the centre, and the Portuguese settlements and neighbouring territories in the south. The population consists of four or five millions of negroes, about the same number of Somalis, and eight or nine millions of Gallas, together with a considerable number of Barriars, and others of Indian origin, seventy or eighty thousand Arabs, and a few Portuguese, Americans, and Europeans of different nations. Various languages are spoken in this extensive region, but there is less opposition to the entrance of the Gospel than in some other parts of Africa. No dominant superstition stands in the way of its reception. There is little idolatry or fetish worship, such as is found on the western coast, and there are few barbarous or unnatural rites practised by the natives. Among the Mohammedan population the influence of their own creed is on the decline.

Among these people the following missionary agencies are employed:—The Roman Catholics have two stations, one at Aden as the base of operations for Shoa and Abyssinia, where a few children of liberated Africans are instructed; and another at Zanzibar, where they have extensive premises, large schools, and a seminary for training native clergy. The Protestant churches of Europe have three missions in the same region:

one founded in 1844 by the Church Missionary Society at Mombasa, a second commenced in 1860 under Bishop Mackenzie by the Universities of Oxford, Cambridge, and Durham, commonly called the Universities' Mission, which has its centre at Zanzibar; and a third established by the United Methodist Free Churches at Ribé, north of Mombasa. In addition to these important missions have been organized for the benefit of the native tribes in the far distant interior of Central Africa, the history of which will demand a passing notice.

In the meantime we may offer a few observations on the Protestant missions which have been planted on the islands and coast-line of Eastern Africa. The first in the field was Dr. Krapff, a zealous and devoted German who went there in the service of the Church Missionary Society. The enterprising Doctor had previously laboured for several years in the province of Shoa, and when the Abyssinian government prohibited his longer residence there he removed to Mombasa, where he laid the foundation of a new station under promising circumstances. The head-quarters of the mission were afterwards removed to Kisulidini, a place some thirty miles higher up the estuary, as being a more healthy locality. When the way appeared to open up for usefulness among the Gallas and other important tribes, Dr. Krapff was joined by four additional devoted labourers, who were sent out by the Society to aid him in his work, and the mission had every promise of success. But alas! sickness and death soon thinned the ranks and disappointed many hopes. One only of the missionary band, Mr. Rebmann, had strength to hold out against the climate. He remained at his solitary post of duty several years after the Doctor had been obliged to embark for Europe, but in 1856 he was driven by the hostile incursions of savage native tribes to take refuge in the island of Mombasa, and for two years the mission on the mainland seemed to be at an end. Mr. Rebmann resolved not to lose sight of its ruins, however, and employed his waiting time in preparing a translation of the Holy Scriptures into the language of the people among whom he laboured.

At length the desire of the lonely missionary was gratified by a cordial invitation to return to Kisulidini, and the hearty welcome which he received on going there proved that God had further work for His servant to do among a people who had so long been deprived of the privilege of hearing the Gospel. For years Mr. Rebmann laboured single-handed in this dark and desolate spot, and managed to keep alive the spark of light which Dr Krapff and his associates had been the means of kindling. After long and patient waiting, relief came. The deep interest called forth by Dr. Livingstone's last despatches and death stirred up the Church at home to fresh efforts on behalf of the African race, and a much needed reinforcement was sent out to strengthen the mission on the eastern coast, including Mr. Price and Jacob Wainwright, Dr. Livingstone's faithful negro servant. When they arrived at Kisulidini they found Mr. Rebmann aged, feeble, and almost blind, but still the centre of a little band of native converts at the old mission premises. The afflicted missionary soon afterwards embarked for England, with the hope of obtaining some relief in reference to his sight by a surgical operation on his eyes, and the work was carried on by his successors.

Meanwhile, about the year 1863, when the Church of England mission in Eastern Africa was in the neglected state already mentioned, the Missionary Society of the United Methodist Free Churches was induced to undertake a mission to that part of the world. The ministers selected for this service were the Revs. Messrs. New and Wakefield. On reaching their destination, they fixed their head-quarters at a place called Ribé, about eighteen miles north of Mombasa, and entered on their work in the true missionary spirit. For several years these devoted servants of God were engaged in preparatory work, erecting buildings, cultivating garden grounds, exploring the country, learning the native language, preparing translations, teaching school, and preaching the Gospel as they had opportunity. The difficulties with which they had to contend were numerous, and the progress of the work was necessarily slow. According to the last

report, about forty or fifty native converts had been gathered into the fold of Christ, and a few scholars were receiving instruction in the mission school, and the mission was gradually winning the confidence of the neighbouring tribes. The unhealthy character of the climate here, as on the western coast, is the greatest hindrance to the progress of the work. A few years ago the Rev. C. New fell a sacrifice to its fatal influence, and more recently still Mrs. Wakefield sickened and died, and the mission stands in great need of reinforcement.

The mission work of the Church of England in Eastern Africa received a large accession of strength in 1864, when Bishop Tozer was sent forth at the head of a new organization called the Central Africa or Universities' Mission, intended to succeed in some way a previous enterprise with a similar name, the melancholy history of which we shall have to notice farther on. Instead of proceeding at once into the interior, as was at first intended, the Bishop fixed his head-quarters at Zanzibar, where commodious mission premises were erected or fitted up, a printing-press established, schools opened, and grounds laid out for the training of native youths in habits of industry. A second station was subsequently formed at Magila on the mainland, to which was given the name of Frere Town, in honour of the philanthropic Governor of the Cape Colony. At the place last named a number of liberated slaves have been received for training, the more intelligent of whom have been placed under special instructions with the hope of their being ultimately employed as native teachers and preachers. Some progress has also been made in the work of translating school books into the Swahili language by Dr. Steer, the superintendent of the mission; but all that has yet been done is quite of a preparatory character.

MAKOLOLO MISSION.

We must now call the attention of the reader to the successive efforts which have been made to promote the social and spiritual

welfare of the native tribes inhabiting the distant regions of Central Africa, since that portion of the great continent was in a measure laid open. It will be remembered that Dr. Livingstone, the eminent African traveller and explorer, was originally a Christian missionary; and although his published narratives do not contain so much of the missionary element as some of his friends anticipated, there can be no doubt but wherever he went he felt a deep interest in the moral and spiritual welfare of the people with whom he came in contact. Hence his untiring efforts for the suppression of the slave trade, and the encouragement he gave to the introduction of legitimate commerce and Christianity into the heathen countries which he explored.

On his return to England, after his great journey across the continent of Africa in 1856, the good Doctor urged the London Missionary Society, in whose service he had previously been engaged, to establish a mission on the banks of the Zambezi, with a tribe of natives known as the Makololo, with the view of reaching other tribes in the interior through them. A mission was organized accordingly, which was to start from the Cape of Good Hope direct for the interior, whilst the Doctor himself went round by the eastern coast, purposing to meet the missionaries in the valley of the Zambezi, and to introduce them to the chiefs with whom he was personally acquainted. The missionaries selected for this service were the Revs. Messrs. Helmore and Price, the first of whom was a middle-aged minister, with a wife and family, and had laboured in South Africa for several years previously, whilst Mr. Price was a young man, recently married, and was entering upon mission work for the first time. They both appeared eminently fitted for the arduous and hazardous work to which they were designated, and the present writer had much pleasant intercourse with them and their families during their sojourn in Cape Town, making preparations for their long and weary journey. On the 29th of August, 1858, I had the pleasure of hearing Mr. Helmore preach at Mowbray, near Cape Town,

soon after which he and his party left for the interior, and we saw them no more.

The incidents of the journey, as well as the issue of this mission, were the most afflictive and distressing. The season was unusually dry; and the mission waggons had scarcely passed the boundary of the Cape Colony when water and grass for the oxen became exceedingly scarce, and their progress was consequently slow and dreary. As they advanced farther into the interior the difficulties alluded to increased, and several of the oxen being fairly "knocked up," fell down one after another and died. Their places were supplied with difficulty by cattle purchased from the natives, and the missionaries pushed on with a degree of courage and perseverance worthy of the highest commendation. But when they came to cross the outskirts of the Kalahari desert, as Dr. Livingstone and Mr. Oswell had done a few years before, their sufferings reached their climax, and they had a narrow escape from perishing in the wilderness. Mrs. Helmore, the wife of the senior missionary, who had previously had considerable experience in mission work and African travelling, gives the following touching account of their trying position at this time, in a letter addressed to her sister in England.—

"We are expecting rain this month, and are longing for it as those only can long who have travelled through a dreary and parched wilderness where no water is. Our poor oxen were at one time four and at another five days without drinking. We also suffered much ourselves from thirst, being obliged to economize the little water we had in our vessels, not knowing when we should get more. Tuesday, the 6th inst., was one of the most trying days I ever passed. About sunrise the poor oxen, which had been dragging the heavy waggons through the sands during the night, stopping now and then to draw breath, gave signs of giving up altogether. My husband now resolved to remain behind with one waggon and a single man, while I and the children and the rest of the people went forward with all the oxen, thinking that we should certainly reach water before night. We had had a very scanty supply the day before; the men had not tasted drink since breakfast till late in the evening. We divided a bottleful among four of them. There now remained only five bottles of water. I gave my husband three, and reserved two for the children, expecting that we should

get water first. It was a sorrowful parting, for we were all faint from thirst, and of course eating was out of the question. After dragging on for four hours, the heat obliged us to stop.

"The poor children continually asked for water. I put them off as long as I could, and when they could be denied no longer, doled the precious fluid out a spoonful at once to each of them. Poor Selma and Harry cried bitterly. Willie bore up manfully; but his sunken eyes showed how much he suffered. As for Lizzie, she did not utter a single word of complaint, nor even ask for water, but lay all day upon the ground perfectly quiet, her lips quite parched and blackened. At sunset we made another attempt, and got on about five miles. The people proposed going on with the oxen in search of water, promising to return with a supply to the waggon, but I urged their resting a little, and then making another attempt, that we might if possible get near enough to walk to it. They yielded, tied up the oxen to prevent their wandering, and lay down to sleep, having tasted neither food nor drink all day. None of us could eat. I gave the children a little dried fruit, slightly acid, in the middle of the day, but thirst took away all desire to eat.

"The water being long since gone, as a last resource just before dark I divided among the children half a teaspoonful of wine and water, which I had reserved in case I should feel faint. They were revived by it, and said, 'How nice it was!' though it scarcely allayed their thirst. Harry at length cried himself to sleep, and the rest were dozing feverishly. It was a beautiful moonlight night, but the air was hot and sultry. I sat in front of the waggon unable to sleep, hoping that water might arrive before the children awoke on another day. About half-past ten I saw some persons approaching. They proved to be two Bakalahari natives, bringing a tin canteen half full of water, and a note from Mrs. Price, saying that, having heard of the trouble we were in from the man we had sent forward, and being themselves not very far from water, they had sent us all they had. The sound of water soon roused the children, who had tried in vain to sleep; and I shall not soon forget the rush they made to get a drink. I gave each of the children and men a cupful, and then drank myself. It was the first liquid that had passed my lips for twenty-four hours, and I had eaten nothing. The Bakalahari passed on, saying that although they had brought me water they had none themselves. They were merely passing travellers; I almost thought they were angels sent from heaven. All now slept comfortably except myself; my mind had been too much excited for sleep, and I could do nothing but praise the Lord for His merciful interposition on our behalf."

In the course of the following day the sufferers were supplied with a more ample stock of water by their friends Mr. and Mrs.

Price, the junior missionary and his wife, who were in advance of them, and had providentially met with a small fountain. The first supply was brought in a calabash on the head of a native servant girl, who had walked with her precious burden four hours. Then came a pack-ox with two kegs of water, and at length the whole mission party reached the fountain, Mr. Helmore, who had been left behind in the desert, having joined them, and they all united in praising God for their merciful deliverance when thus exposed to "perils in the wilderness."

It is painful to have to record that a mission commenced with the purest motives, and thus far prosecuted with the noblest Christian courage under circumstances of extreme difficulty, should have ended in disaster. But such, alas! was in fact the case. As the missionaries with their families and waggons descended into the valley of the Zambezi, they had an ample supply of grass and water; but they soon found themselves in a low swampy unhealthy country. And when they reached their destination in the Makololo country, they did not meet with the cordial reception from the chief and his people which they expected. Dr. Livingstone, who was engaged in exploring the lower branches of the majestic river, was moreover unable to meet them, as he intended. They naturally became discouraged; and before they got anything done of consequence in the way of teaching the people, the chief still withholding his consent to their movements, the country fever broke out among them with fearful violence. Willie, Lizzie, Selina, and Harry, Mr. Helmore's four lovely children, who had suffered so much from thirst in the desert, were smitten down one after another, and in each case the fever proved fatal. Their remains were scarcely committed to the ground when the bereaved parents were attacked with the same fever, which in the course of a few days ran its fatal round, and the remains of Mr. and Mrs. Helmore were laid by the side of those of their dear children. "They were lovely in life, and in death they were not divided."

The Makololo mission having thus failed through circumstances beyond human control, Mr. and Mrs. Price began to think of retracing their steps to the Cape Colony, and at length, with heavy hearts, they yoked the oxen to the waggons and turned their faces towards the abodes of civilized men. But their troubles were not yet ended. They had not proceeded far before Mrs. Price also sickened and died, and the bereaved missionary had to perform the mournful duty of committing the remains of his beloved wife to their lonely resting place in the desert. What must have been the feelings of the man of God, the only survivor of the ill-fated mission, as he pursued his lonely and dreary journey, after committing to the silent grave his beloved colleague together with his wife and their four children, and last of all his own dear partner, his most valued earthly treasure! Verily the ways of God are a great deep which we cannot fathom; but "what we know not now we shall know hereafter."

UNIVERSITIES' MISSION.

The benevolent and large-hearted Dr. Livingstone, in his anxiety to introduce the blessings of the Gospel and Christian civilization into Central Africa, was not satisfied with endeavouring to interest the London Missionary Society in the subject. Believing that the field was large enough for all, and that the call for Christian effort was imperative, he made an appeal to the universities of Oxford and Cambridge, urging them to unite their contributions, talents, and energies in the good work. In this he was successful, and meetings were held at both places to consider the subject. These were afterwards joined by the learned institutions of Durham and Dublin, and the "Universities' Mission" was ere long organized. The history of this Association, as traced by the pen of the Rev. H. Rowley, one of the surviving members of the mission, in a volume which consists chiefly of a journal of events reduced to the narrative form, is truly affecting and admonitory.

The object of the mission was in the first place to establish a Christian settlement on the highlands about 300 miles from the south-eastern coast of Africa, as the most likely locality, in Dr. Livingstone's opinion, to prove healthy and eligible, and then to push forward by degrees to the heart of Central Africa. It was proposed to reach this region by the navigation of the Zambezi and the Shire, in the vicinity of which it was situated. A staff of six clergymen, headed by a bishop, and accompanied by a doctor, a carpenter, and other artificers, were selected for the service; public support was sought and secured in large measure; distinguished patronage was accorded to the enterprise, and Charles F. Mackenzie, then Archdeacon of Natal, was appointed the first Bishop of Central Africa.

The necessary preparations having been made for the commencement of the work, a farewell service was held in the Canterbury Cathedral on the 20th October, 1860, and a few days later the Bishop-elect, with five others, sailed from Plymouth, arrangements having been made for the rest of the party to follow in another vessel. All the members of the mission met in due course at Cape Town, and after the Bishop had been duly consecrated, they embarked on board one of Her Majesty's ships, and arrived in safety at Johannah and the mouth of the Zambezi in the month of February, 1861, with an ample supply of stores for twelve months.

Here they met with Dr. Livingstone, on the faith of whose representations they had come. He in the meantime had found unexpected difficulties in transporting goods up the Zambezi. The country being in the hands of the slave-dealing Portuguese and Arabs, who were jealous of the presence of the English, every possible obstacle was thrown in the way of their enterprise. With a view to obviate these, Dr. Livingstone resolved to explore the Rovuma, a river about 450 miles to the north, which might, he hoped, prove a safer and more desirable route to the highland region to which the mission party was bound. The exploration was accordingly attempted; but the result was entire disappointment. The

river proved navigable only a short distance from its mouth, and in vain efforts to ascend two months were lost, the vessel constantly running aground on the banks of sand and mud which everywhere impeded their progress. And wiser than this, both the explorers and their friends left behind at Johanna became sadly invalided by the malaria fevers with which they were attacked, and which are so common in the low and swampy districts at the mouths of the rivers in this climate. And when they did start to ascend the Zambezi and the Shire they were obliged, from the want of transport accommodation, to leave one-half of their stores behind.

After two months of difficult navigation of the Zambezi and the Shire, the Bishop and his party reached the point whence they were to commence their ascent to the highlands. Dr. Livingstone accompanied them on their upward march, and in the course of their journey they encountered a band of slavers with forty-eight slaves. These the Doctor attacked, very unwisely as we think, and forcibly released the captives and dispersed the captors. Again and again this was done at the expense of a little battle, in which blood was sometimes shed. Whether the subsequent conduct of the missionaries was influenced by this example or not we cannot say ; but they should have remembered that Dr. Livingstone was not a professed missionary at this time, and that it might not be right for them to do in every respect as he did.

At length a site was selected for a mission station. It was named Magomero, and was a village of the Manganji tribe, near the border of the neighbouring tribe of Ajawas. Both had been guilty of enslaving their captives and selling them to the Portuguese, two yards of calico being the ordinary price of a man or woman. The missionaries were no sooner settled among them and Dr. Livingstone gone, than the Manganji, seeing that they had guns, began to entreat their aid in resisting the warlike inroads of their neighbours. Strange to say, though he felt that missionaries ought not to be warriors, the Bishop *consented* to the use of rifle and gun on behalf of the

Manganji, provided they would promise that they would never have anything more to do with slavery; to release all the captives they might take; to punish any of their number who in future should sell their fellow-creatures, and to give notice of any Portuguese slaving expedition which might appear in the country.

The Manganji agreed, of course, to all this, and the Bishop, apparently forgetting for the moment the peaceful character of his mission, actually led his little band of Europeans forth to war against a tribe of Africans who had never done them any harm! The account of the battle, as given by Mr. Rowley, one of their number, reads strangely as an episode in *missionary life*. "A wild fear had seized the Ajawa; they were in full retreat . . . the air was black with smoke, for the fire had spread over the plain. Such a sight I had never seen before, and trust I may never see the like again. It was only by remembering the atrocious conduct of the Ajawa, which for the time being had placed them almost beyond the pale of pity, that I could keep myself from being soul-sick at the scene before me." However, an attempt to fulfil, after a fashion, the Master's great commission, was associated with this *unmissionary* expedition. A dying Manganji child was among the rescued captives, concerning whom the narrator writes as follows: "Life was evidently fast ebbing away. Seeing this the Bishop decided upon baptizing him, and this poor child, under the name of Charles Henry, was numbered among the children of God, and in two hours afterwards his spirit fled to that dear Lord who had redeemed it. This was a blessed conclusion to the work of the day (!), and when at last I lay down to rest, my heart was so full I could only find relief in tears. The burial service was read over this poor babe next day, and then we left it in sure and certain hope of a joyful resurrection to eternal life." Later on two or three other children were similarly baptized, but the Bishop did not think fit to baptize those who seemed likely to live. "No one more than the Bishop realized the necessity of baptismal grace, but his previous experience among

the Zulus led him to shrink from possibly exposing *regenerate children* to the danger of being left among the heathen with none to care for their souls!"

A semi-civilized village rose by degrees at Magomero, and a temporary church building was erected, in which the liturgy was read with due solemnity for the members of the mission, but there seems to have been no preaching to the natives. "We felt it better," says Mr. Rowley, "to wait till we could speak the language freely ourselves than to give instructions through the medium of an illiterate interpreter, who still clung to many of his old heathen superstitions." The liberated slaves were fed and clothed, and the children taught; but no Gospel preaching was attempted. Barter, building, warlike expeditions, and journeys in search of fresh supplies of food, seem to have taken up all the time of the Bishop and his missionaries. At length three new men from England,—one of whom was a clergyman,—joined the mission, but the difficulties and privations of all its members seemed to increase with the lapse of time. All suffered more or less from fever in going up and down the river. Dr. Livingstone, who was now on the coast, moreover found he could not send up the supplies as regularly as he had hoped, and food began to be very scarce. Two of the mission party on a journey in search of a land route, if possible, for the transport of supplies, were attacked by hostile natives and their bearers made prisoners. The Bishop and some of his clergy started for the rescue, and sacked the enemy's village and burned it to ashes! These repeated raids did not diminish, but rather tended to increase, the difficulties which surrounded the mission. At length matters came to a mournful crisis.

The supplies becoming continually shorter, the Bishop and one of his clergy started down the river to a spot where they hoped stores had been sent for them. But the exposure of a most trying journey, disappointment at not finding the boats and supplies they expected, detention on an unhealthy island, and depression arising from the increasing difficulties of his position, proved too much for the bright, genial, and kind-

hearted Bishop Mackenzie. He was attacked by malignant fever, for which he had no remedies on the spot, and sank under it, after five days' illness, during which he was generally unconscious. He was a man possessed of great capacity and many excellences, notwithstanding his acknowledged mistakes, and his death was a great loss to the mission. Very touching is the account given of the Bishop's lonely funeral. His only European companion on this his last journey was the Rev. H. De Wint Burrop, and he was himself down with fever at the same time, and too ill to witness the closing scene. The Makololo cleared a spot in the bush and dug the grave, in which the remains of the Bishop were laid late in the evening. "It was too dark for the sorrowing Burrop to read the burial service, but he said all he could remember; and there on the banks of the Shire, away from all but the heathen to whom he devoted his life, in sure and certain hope of a joyful resurrection, rests what was the soul's tabernacle of Charles Frederick Mackenzie, the first bishop of the Central African Mission."

Mr. Burrop's strength just held out till he had returned to tell the sorrowful tale to the fever and famine-stricken party at Magomero. There he also sank into the grave. Miss Mackenzie and Mrs. Burrop came shortly afterwards to join their relatives, but hearing these sad tidings on their way up the river, they returned, smitten with fever as well as with grief. It was now resolved by the survivors of the mission party, as the wars and fighting still continued, and the difficulties of transport were so great, to abandon Magomero and try to establish a settlement lower down the river. They settled for a time at the village of a chief called Chisiba; but troubles followed here also, and no direct mission work was done, and the subsequent history of the mission was a history of wars, and treaties, and journeys, and bargains, and fevers, and deaths. The Rev. C. H. Scudamore died in January 1863, and Dr. Dickenson and a young man named Thornton soon afterwards. They were buried by Dr. Livingstone, who happened to come up the river at the time. Several of the survivors were now so completely inva-

lided that they returned to England; the rest resolved on resuming their former position on the hills; but Bishop Tozer, who had been appointed as Bishop Mackenzie's successor, decided on removing much nearer to the coast; and after a trial of a few months longer, it was resolved to leave that part of Africa altogether, and to attempt to reach the interior from some other point. Zanzibar was the place ultimately selected; and, to use Dr. Livingstone's expression, "the mission degenerated into a mere chaplaincy to the Zanzibar consulate."

LIVINGSTONIA MISSION AT LAKE N'YASSA.

The unhappy failure of the Makololo and Universities' Missions did not deter the friends of Africa from making further attempts to introduce the blessings of civilization and Christianity to the interior regions of the dark continent. There prevailed in many minds sanguine hopes that localities might be found more healthy and better adapted for centres of missionary operations than any that had hitherto been tried, and that, with due care not to interfere unnecessarily with the secular affairs of the people, and by abstaining entirely from taking part in warlike contests, even for the suppression of the slave trade, success might yet be realized. This was the case especially with the friends of missions in Scotland, who were the next to take action in the matter. The intelligence of the death of Dr. Livingstone, their heroic and philanthropic fellow-countryman, produced a powerful impression on the country at large, and a few warm-hearted Christian ministers and gentlemen conceived the noble idea of following up the conquests which he had won, and of erecting to his memory a monument in the form of a missionary settlement in Central Africa, which would be more enduring and more beneficial in its results than either the tablet in Westminster Abbey or the statue erected in his native land.

After mature deliberation it was resolved to make an effort to raise the sum of £10,000 as a fund with which to commence the enterprise. For this purpose large and enthusiastic meet-

ings were held in Edinburgh, Aberdeen, and other places, in the early part of the year 1875, at which some noble sentiments were expressed, and resolutions passed, pledging the Presbyterians of Scotland, both of the Established and Free Churches, to do their utmost to promote the interests of the philanthropic scheme just mentioned. Contributions flowed in apace, two gentlemen each giving the noble sum of £1000, another £500, and many more according to their ability; so that the committee that was formed soon found itself in a position to proceed to business.

The following extracts from the statement and appeal issued by the committee will more fully explain the plan and object of the enterprise: "The river Shire is a tributary of the Zambezi, connecting it with Lake N'yassa. The proposed place for the station contemplated is in the neighbourhood of Cape Maclear, at the southern end of the lake. This lake from the Upper Shire to its northern extremity reaches 200 miles, with a breadth of from eighteen to fifteen miles. It abounds with fine harbours, is stored with great varieties of delicious fish, and is surrounded on all sides by fertile territory, rising towards mountainous regions, all abundantly watered with numerous streams flowing into the lake, and clothed with vegetation of the most splendid luxuriance. The lake was discovered by Dr. Livingstone, who explored it in 1861, and again went down its eastern side and round the south end in 1866, on his way to the 'Fountains of the Nile.' After the death of Bishop Mackenzie and the breaking up of his mission in the unhealthy regions of the Lower Shire, the great traveller, profiting by his experience, and ever anxious that missions should be placed among the inland tribes, often spoke of this country as the most healthy and suitable for such a settlement, and lamented in no measured terms the determination which kept the Bishop's successor on the coast. Mr. Young, echoing Dr. Livingstone's eulogies of the Lake N'yassa region, and his disappointment that no mission had entered into it, says: 'Here, if anywhere, I believe a healthy and flourishing settlement might be established.'"

Adverting to other questions, the circular says : "The committee are advised that the mission should be of an industrial as well as of an evangelical nature. In forming a Christian settlement it will be necessary to teach the natives some of our industries, such as gardening, ploughing, and joiner-work. The land is rich in all vegetable products ; and, in addition to the exuberance of the tropics, is capable of producing, on the higher grounds, the grain and the fruits of temperate regions ; so that a mission once established would be able to live almost entirely on the produce of the country. The whole region of the Shire is fitted for the cultivation of cotton, which grows wild, and is of fine quality. The abundant resources of the country are at present totally neglected, in consequence of the slave trade, the horrors of which it is impossible fully to set forth, and which nothing but the Gospel and Christian civilization can remedy. It is computed that 19,000 slaves are annually carried across Lake N'yassa on their way to the coast. But all this must come to an end. The memorial which Dr. Livingstone implores at our hands is the gift of Christ's messengers to the African people. 'He being dead, yet speaketh.' Let us promptly respond to the call."

At length, the necessary preparations having been made, and suitable agents engaged to commence the new mission, about the middle of the year they embarked for the Cape of Good Hope. The expedition consisted of Mr. E. D. Young, of the Royal Navy, who had previously been with Dr. Livingstone in Africa ; Rev. Dr. Robert Laws ; Mr. Henry Henderson ; Mr. George Johnson, carpenter ; Mr. John Macfadyen and Mr. Allan Simpson, engineers and smiths, Mr. Alexander Riddell, agriculturalist, and Mr. William Baker, able seaman. They were furnished with an ample supply of stores of every description, including seeds, tools, articles for barter, and a small iron steamer in sections, to be put together and launched on the river or lake when they reached their destination.

Having called at Cape Town and Port Elizabeth, the expedition arrived at the mouth of the Zambezi on the 23d July,

1875, when they commenced at once to put together the little steamer, and to make other preparations for ascending the river. Writing on the 8th August, among other things Dr. Laws says. "Saturday and Monday were employed in putting up a shed to keep off the sun's rays while working at the *Ilala*. On Monday evening her keel was laid, and on Tuesday, the week following, she was successfully launched on the Zambezi. Next day she was brought alongside the *Harah*, and the boilers were put in their places. On Saturday the masts were in, and steam up; everything highly satisfactory. To-morrow we intend to start up the river."

On ascending the Lower Shire to the rapids, the little steamer *Ilala* had to be unscrewed, taken to pieces, and conveyed in sections, in common with ordinary stores and baggage, on the heads and shoulders of native carriers, a distance of about sixty miles before it could be put together and launched again on the Upper Shire, which is immediately connected with Lake N'yassa. This herculean task was accomplished with amazing despatch and success, without the occurrence of any serious casualty, and on the 24th October Mr. Young wrote as follows: "I have the honour to report, for the information of the committee, that the steamer *Ilala* was successfully launched on the Upper Shire on the 6th instant, and started for N'yassa on the 8th, which was reached on the 12th. The steamer is quite a success—sails well, and steams seven knots an hour with one boiler. Our party are all well and in good spirits. Before entering Lake N'yassa, I called upon the powerful chief Moponda, and informed him of the object of our mission. He appeared very pleased, and at once gave us permission to settle on any part of his land. He is the owner of the whole of the Cape Maclear peninsula. We took a running survey of the whole of the coast with very fine weather; and although there are many delightful spots fit for a settlement, none offer sufficient protection to the steamer except a beautiful bay at Cape Maclear, where we have decided to settle for the present."

About the same time Dr. Laws wrote as follows: "Another

stage of our journey has been reached, and, for the time being, I suppose, I may say that Livingstonia is begun, though at present a piece of canvas stretched between two trees, forming a sort of tent, is all that stands for the future city of that name. I am glad to say that only one more of our party has had fever—Baker, our seaman. And since the recovery of the others, good health has been the order of the day. On our way up we passed through some of the grandest scenery I ever beheld on the banks of the Upper Shire. Hills towering some of them two or three thousand feet above the plain, while the river wound its way through a level valley. There are no natives close here, but soon we shall have as many as we like, as they will gather around us. I suppose I shall have to learn two languages here, as both Manganja and Ajawa are spoken within the range of our steamer; but I should like to know more of the coast and its people before I say which is the most important.”

The next communication was from Mr. Young, who, writing under date of “Livingstonia, Lake N’yassa, February 18th, 1876,” says: “Since our arrival here, where we have settled near Cape Maclear, nothing has happened to mar the progress of the mission. We have made enemies of no one, and friends of all. I am thankful to say that we succeeded in getting safely housed before the rains began, and that the whole of the party are in good health. Some have had slight attacks of fever, but they soon got over it. After our goods were stored here, and we were housed, and everything was in perfect safety, I took four of our party in December, and went round the lake, to let the people know of our arrival, and to see what the country and the natives were like. We found that our arrival was known far and wide, and that the Arabs were so terrified that no slaves had been conveyed across for a whole month. We found the lake much larger than Dr. Livingstone thought, having a coast-line of not less than 800 miles, with many delightful, fertile, and populous districts, etc.”

In the course of the year Mr. Young was relieved of his command by the arrival of the Rev. Dr. Stewart of the Love-



BOATING ON THE BANKS OF THE LITTLE SHILL

dale Free Church Institution, Kaffraria. The Doctor, who had had large missionary experience in South Africa for many years, had taken a deep interest in Livingstonia from the beginning, having attended the meetings that were held in Scotland, and aided the enterprise with his counsel from time to time. On the 20th October, 1876, he wrote from Lake N'yassa as follows: "You will be glad to see from this that we have safely reached the end of our long journey. We arrived here on Saturday last in the small steamer *Ilala*, which brought us up from the Cataracts. All our party, with two exceptions, are very well, and the two are recovering rapidly from slight attacks of fever. Livingstonia at present consists of a line of wattle and daub houses, with strong inside posts, some twelve or thirteen in number (exclusive of outhouses, workshops, and other such erections), forming one side of a square 220 paces long. The beauty of the position is beyond all question. Before us we have all day a blue, sparkling sea, with a water horizon to the north, and lofty hills on the mainland, in the west, at a distance of about twenty miles. The vast superiority of the climate here, as compared with that of the river valleys below, is most striking. Missionary operations are as yet on a small scale, but they are begun, and both preaching and school teaching are in operation," etc.

Dr. Stewart was accompanied by Messrs. Cotterill and Thelwall, and two or three native teachers from Lovedale to reinforce the mission, all of whom entered heartily into the work. In 1877 Mr. Young returned to England, bringing very favourable accounts of the state and prospects of Livingstonia; and subsequent intelligence to hand has been equally encouraging. Let the friends of missions everywhere aid this noble enterprise with their prayers, sympathy, and support; and, with God's blessing, it is sure to prosper.

LONDON SOCIETY'S MISSION AT LAKE TANGANYIKA.

Almost simultaneously with the praiseworthy efforts made by the Presbyterians in Scotland to found the Livingstonia

Mission at Lake N'yassa, the London Missionary Society was making arrangements to establish a similar mission at Lake Tanganyika, another great inland sea, discovered and partly explored by Dr. Livingstone and other eminent travellers. This noble project had its origin in the generous offer of Mr. Robert Arthington, of Leeds, to contribute £5000 towards the expenses which it would involve. Ujiji, a large native town and Arab settlement, formerly a noted centre of the slave trade, where Dr. Livingstone remained for a long time when he was bereft of the means of proceeding on his journey, is situated about 540 geographical miles west of Zanzibar, but the travelling distance is nearly 700 miles. The main difficulties in the way of establishing a mission at this place consisted of its distance from the coast, the absence of roads or navigable rivers to facilitate travelling and transport of stores, and the general ruggedness of the country that intervened, to say nothing of the dangers incident to passing through extensive regions inhabited by various warlike and savage native tribes. But as these difficulties had been overcome by two or three enterprising travellers, and were found to decrease in magnitude with every journey that was taken into the interior, the directors of the Society entertain the hope that they may all be successfully encountered.

In a statement drawn up, respecting the proposed mission, by Dr. Mullens, the esteemed Foreign Secretary, we find, among other important particulars, the following interesting items of information: "Ujiji, the place proposed for the head-quarters of the new mission, is situated on the east shore of the Lake Tanganyika. It is a large town in the district of Ukaranga (though no traveller gives the number of houses), is the centre of a great trade, and has a daily market. Large canoes are made in the neighbourhood, and thus the entire shores of this vast sheet of water are rendered easily accessible. Lake Tanganyika is 300 miles in length by twenty in width, and its extensive shore-line affords opportunity of easy access to a multitude of people. The importance of one or more

strong mission stations on such a noble inland sea cannot be over-rated." The important document from which these sentences in reference to the site of the new mission are extracted, gives a clear and business-like statement of the whole case, and dwells at length on the climate, the diseases most prevalent in the country, the precautions which are necessary to be observed, and the advantages to be derived from the powerful influence of the sultan of Zanzibar, who was known to be friendly to such undertakings for the benefit of Central Africa.

When the question had been carefully considered in all its bearings by the directors of the Society, it was solemnly resolved in the name and strength of the Lord to enter upon the great and important work to which they believed they were called by the unmistakable leadings of Divine Providence. The necessary outfit and stores having been provided, and other preparations made for the important enterprise, the first company of missionaries was sent forth in the early part of the year 1877, followed by the fervent prayers and best wishes of thousands of the friends of missions in this and other countries. This party consisted of the Rev Messrs. Price, Thompson, Clarke, Dodgshun, Hore, and Huntley. The three brethren first named had been successfully engaged in mission work before, and had therefore the benefit of previous experience: the rest were new hands; but Mr. Hore had the advantage of having studied medicine, which was regarded as a matter of importance to the whole mission. They were all men of acknowledged piety, energy, courage, and apparent good health, and were considered in every respect well adapted for the arduous undertaking.

Having arrived in safety at Zanzibar, Mr. Thompson, the leader of the expedition, and the rest of the brethren set themselves to work to make the necessary preparations for the inland journey, by engaging experienced native attendants, putting up their stores and luggage in convenient packages, laying in a stock of provisions, and attending to other preliminaries. The following sketch of the tract of country to be

travels between the eastern coast of Africa and Lake Tanganyika, as given in Dr. Mullens' statement already alluded to, will throw some light upon the difficulties to be encountered. "The district between Ujji and the coast at Bagamoyo contains nine degrees of longitude, 30° to 39° ; and the journey across it is divided very nearly into three stages of three degrees each. The first stage brings the traveller to Ugogo, the second to Unyanyembe; and the third to the Tanganyika shore. The first stage offers the greatest difficulties, the last two are comparatively easy. The first stage is divided into two nearly equal sections. In the earlier the traveller crosses the level tropical plain between the sea and the roots of the hills; a few streams, patches of forest, and swamps, are his only trouble. At the little fortress of Simbamwemmi he has risen 1000 feet. Then he begins to cross a line of ridges, each higher than the last, until he reaches the upper plateau, which remains at a height of 3500 feet. The hilly region is 100 miles wide; and he has to cross three valleys, each with its swamps and river, of which the Makata swamp is truly formidable. It is impassable in the rainy season, and should be passed early in May or June. Having ascended the Mukondokwa Pass, and reached the upper plateau, the travelling becomes more easy. The caravan traverses vast rolling plains, with quaint knolls covered with wood; with here and there forest, and here and there long reaches of depopulated country; and at the end of 200 miles from the summit it will reach Unyanyembe. With ordinary loads a caravan of limited size may reach this station from the coast in seventy-five days. The remainder of the route is of the same character."

In the course of his remarks on kindred subjects, Dr. Mullens says: "The means of transit are extremely limited. As the entire route is a mere track, wheel-carriages have never yet been employed in the district. As the tsetse-fly is found in the lower jungles, much risk is run in the employment of oxen, horses, donkeys, or mules. Mr. Stanley, however, took both horses and donkeys with him, and, though he lost two horses

on his first journey, he says he would take them again. Some of his donkeys went with him through everything. The chief means of carriage is the ordinary *pagázi*, or porters of the country. These men are hired singly or in gangs. They carry from sixty to seventy pounds weight each. The bearers are formed into companies under a responsible chief, and are accompanied by soldiers, who guard the property both by day and night. An interpreter is needed with the English traveller, who can speak Arabic to the Arab traders, and Kiswahili to the people generally. Oh for a broad road! oh for the African waggon of the Cape Colony, with its huge wheels, its first-floor bedroom, its 4000 pounds weight of goods, and its long team of oxen under Hottentot charge! Shall we venture to try it?"

The question whether the ox-waggon should be tried for this novel journey was answered in the affirmative, and arrangements were made accordingly. With what success the sequel will show. Everything being ready for a start, the mission party left Zanzibar for the interior in the month of August; and they had not proceeded far inland before they found that waggon-travelling here was very different to that of the Cape and Kaffirland. Even under the experienced guidance of Mr. Price, the progress through the swamps, and thickly-matted brushwood, and patches of forest, was slow and dreary in the extreme, both hatchet and spade being in frequent requisition to clear the way. The consequence was they were unable to complete the journey in a single season, and at the end of the first year they settled down for a temporary rest among the hills of Usagara, 160 miles from the sea-coast. Their resting-place was Kirasa, a village on the south side of the river Wami; and here they built a little settlement of five houses, stored the greater part of their baggage and goods, and enjoyed a pleasant and refreshing rest in the pure fresh air.

In planning their further advance at the commencement of 1878, they found that, owing to the undoubted presence of the fatal tsetse-fly in the districts they would have to traverse, it

would be useless to attempt to take the waggons onward, and arrangements were made for the conveyance of themselves and their stores by the usual bands of native porters, already described. Messrs. Price and Clarke having returned with the waggons to the coast, Messrs. Thompson, Hore, and Huntley, with 240 bearers, prepared to proceed farther inland towards Tanganyika, whilst Mr. Dodgshun returned to Zanzibar with a native trader named Broyon, who had engaged to transport the remainder of the goods—some 13,000 lbs.—from the coast to Ujiji. On the 29th of May, the party for the interior broke up their encampment at Kiirasa, and proceeded westward as far as Mpwapwa, a place where the Church Missionary Society had already planted a station. At the outset of their new journey they were short-handed, and found great trouble in adjusting the loads of goods they were taking with them. The arrival of additional bearers from Zanzibar solved their difficulties for the present; and on Wednesday, June 12th, they started from Mpwapwa with 240 men.

Writing to the directors of the Society at home in reference to the commencement of the new journey, Mr. Hore says "We have now actually entered upon Central Africa. We have made our arrangements as follows: Mr. Thompson is to manage all the *hongo* payments, or any other business with the chiefs, and the never-ending medical duties. To myself has been apportioned the charge of the caravan generally, the care of the men both as to their food and work, and all the arrangement of transport. Mr. Huntley has charge of our own commissariat, and assists in anything which would otherwise require my presence in two places at once. I feel very glad that Mr. Dodgshun will be with the large part of our stores left with Broyon. The present start looks more like getting to the lake than any we have yet had."

By the rupture of a blood-vessel soon after leaving Kirasa, Mr. Thompson was greatly prostrated; but through the kind attention of Dr. Baxter, of the Church Missionary Society, he gradually recovered his strength. Travelling, however, soon

fatigued him, and it was consequently necessary for a time that he should be carried. This was, in fact, "the beginning of the end," although no one thought so at the time. Without encountering much difficulty, the party arrived early in July at Mukondoku, the last town of Ugogo, and a few days later they reached Koi Kirondah. On this place Mr. Hore makes the following remarks: "This is the best built town I have seen in this country. All the houses are half as high again as any others we have met with, and there is a great deal of good workmanship displayed in their erection. Comfortable doors and verandahs, plastered walls, and many other household comforts, are to be seen on every hand. There are also other signs of the superiority of these native Africans. Here we squat on little stools or clean mats, and talk with these people, who are on the whole a very respectable lot of men."

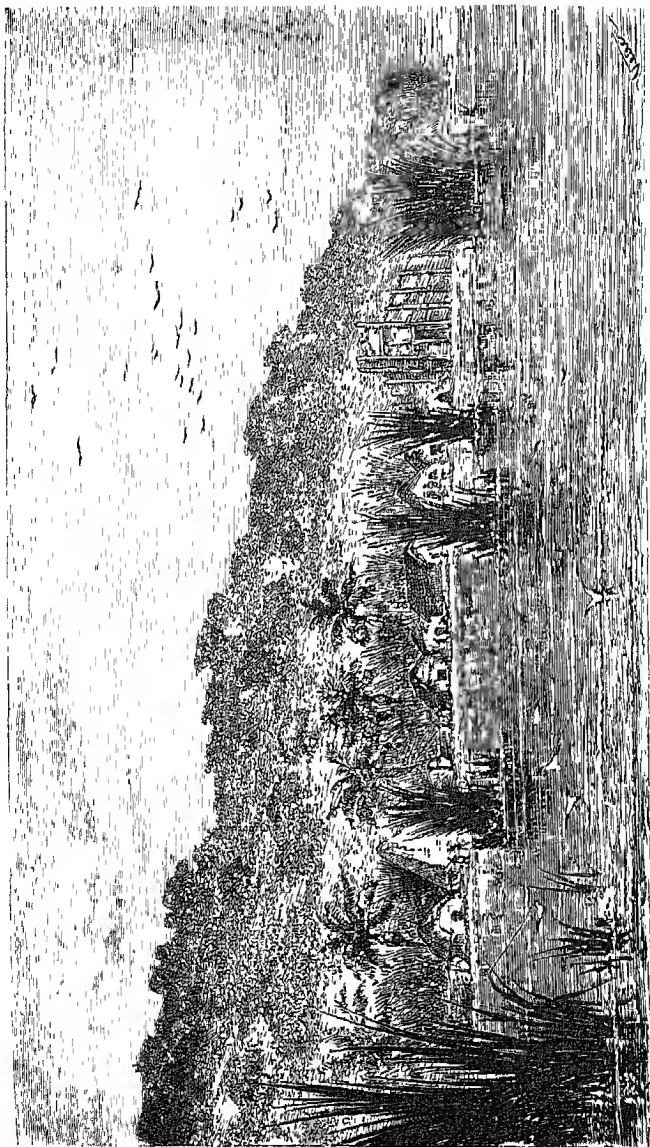
Leaving Koi Kirondah, the travellers had before them a week's journey through a tract of country entirely without inhabitants. Having, however, made due preparation, this was speedily and prosperously accomplished, and on the 20th of July they reached the capital of Uyu, where they met with kind attention from the head man of the place. Seven days later they arrived at Urambo, the town of the powerful chief Mirambo, concerning whom Mr. Thompson says: "Mirambo received us most kindly, and treated us very handsomely whilst we remained there. He certainly did his best to show himself friendly to us. He wished us to remain a month with him, but when I told him we must push on, and get to the end of our journey so as to get our houses built before the rains, he was willing to let us go, but expressed a hope that I would come back soon and remain with him a month. The chief promised us men to go with us to show us the road. He said his men could go to Ujiji in five days, but it will take our caravan much longer."

Being anxious to reach their destination, the mission party left Urambo on the 5th of August, Mirambo accompanying them to their first camping-place, and thence they made rapid progress towards the lake. Before daybreak on the 23rd they were all

ready to proceed, for Ujiji was near at hand. In the course of the day they entered the town in regular marching order, with the Union Jack and other flags floating in the breeze, of which Mr. Hore gives a graphic description, but our limited space prevents our quoting it. They encamped for the night in the gardens of Bwana Musa, and all felt thankful that they had reached their destination in safety after such a long and weary journey.

On the 25th, two days after their arrival, Mr. Thompson wrote as follows. "Through God's blessing we have performed one of the quickest and most prosperous journeys which have ever been made to Ujiji. We were just seventy-five days from Mpwapwa. We have lost none of our goods, and we have had few of those troubles which other travellers seem to have had. I cannot tell you how pleased we are to get here. I came on in front on Friday to look for a good camping-place, and we found a most healthy-looking site for our station close on Kigoma Bay. It is near the highest hill about here, but there is no good running stream near it; and if we wish to make a garden to grow wheat, we shall have to make it at some distance from the station. We intend to move to this place to-morrow, and pitch our camp there, until we try further to get a place as healthy with a running stream close to it. The place I speak of is about three miles from Ujiji, and can be seen from it."

It is melancholy to have to record that this extract is taken from the last letter received by the directors from Mr. Thompson. On the 13th of September, about a month after it was written, he was seized by what appeared to be an apoplexy, and remained in a state of coma for more than forty-eight hours. Watched over and nursed with much care and tenderness by the brethren with him, he occasionally showed signs of returning consciousness and clearness of intellect. The hopes that were thus raised were soon to be disappointed, however; for, according to Mr. Hore's account of the sad event, "the poor sufferer gradually relapsed, and quietly went home to Jesus on Sunday afternoon, September 22nd. So has our Heavenly Father seen fit thus



CAMP AT KIGOMI, ON THE LORDERS OF LAKE TANGANYIKA

early to take to Himself one of our number, and one that had often been thought to be one of the strongest among us. His will be done. We buried his mortal remains on the hill at Kigoma, about three miles north-west of Ujiji—(on Monday evening the 23rd of September)—a spot which I had previously visited with Mr. Thompson, and the situation of which he was pleased with. He was followed to the grave by all our men, who also knelt reverently round the grave, while in simple service we committed the body to the ground, ‘in sure and certain hope of a glorious resurrection to eternal life.’”

The leader of the mission being thus removed, the two remaining brethren at Ujiji were left in painful solitude and anxiety in a strange land; Mr. Dodgshun, who had gone to Zanzibar to bring up the remaining stores, having been detained on the journey much longer than was expected. Indeed, this brother did not arrive at Ujiji till the early part of the following year, having met with dangers, difficulties, and detentions such as are seldom experienced even in that country. For many months the directors of the Society were kept in a state of the most anxious suspense from receiving no intelligence of the movements of Mr. Dodgshun, and but very vague and unsatisfactory accounts from Tanganyika.

Under these circumstances the directors were led to consider how they could best reinforce the mission, and save it from collapsing altogether. They found some relief in the noble offer of two students to give themselves to the work, and to go out and join the Central African Mission without delay. They were still at a loss, however, for an experienced missionary to take the lead in the enterprise; those already on the spot, and those recently appointed, being all inexperienced and comparatively young men. They looked round in every direction, and communicated with some that seemed most likely for such service, but all in vain.

Whilst thus perplexed, the directors received an offer of service from a quarter they little expected. The Rev. Dr. Mullens, the esteemed Foreign Secretary of the Society, who

had served the cause so long and so ably in India, Madagascar, and England, generously offered in the emergency to go out to Zanzibar, and if necessary to Tanganyika, to accompany the young missionaries just appointed, to regulate and superintend the affairs of the mission till it should become thoroughly established, and to render any service in his power to a cause so dear to his heart. At first the directors felt very unwilling to accept Dr. Mullens' noble offer, not knowing how to spare him from head-quarters, and being apprehensive as to the effect that such an undertaking might have upon his health or life. But the Doctor being very firm and persistent in his offer, the directors at length reluctantly acquiesced.

Arrangements were forthwith made for this new departure in the history of the London Society's Mission to Central Africa. The necessary preparations having been completed, on Wednesday, April 9th, 1879, a valedictory service was held at the Mission House in London, to take leave of Dr. Mullens, and the Rev. W. Griffith, and Mr. Southon, a medical missionary. At this meeting, which was very well attended, the venerable Dr. Moffat gave an address full of affection and appropriate counsel to the young brethren. They sailed for Zanzibar on the 18th April, and Dr. Mullens embarked at Southampton on the 24th, with the object of joining Messrs. Griffith and Southon at Aden, to proceed with them on to Zanzibar. This important reinforcement of the Tanganyika Mission went forth, and was followed by the prayers of thousands of Christian people of different denominations, for all felt that the most momentous questions were involved in it.

The directors of the London Missionary Society had particularly urged that Dr. Mullens should not go farther than Zanzibar, unless the necessities of the case should absolutely require him to do so, as the cause would be materially served by his assisting the young missionaries in their preparations, and seeing them fairly on their journey for the interior. But for some reason not fully explained, the Doctor resolved to go right through to Tanganyika, and he set out for Ujiji with

his young brethren accordingly. It is indeed melancholy to have to add that he did not live to reach the end of the journey, his Heavenly Father, in His infinite wisdom, seeing fit to call him to His eternal rest before he had travelled half the distance. The sad story will be best related, as far as possible, in the language of Mr. Southon, the medical missionary, who was with him to the last. The following narrative is condensed from Mr. Southon's letter to the directors, dated Mpwapwa, July 16th, 1879, as published in the *Nonconformist*:—

"From the time of arriving at Zanzibar, Dr. Mullens took an active part in everything that was being done in the way of preparation for the journey. After we were once started from Induni, we had no trouble with the men, though the loads of some of them were above the standard weight, *i.e.*, sixty-five pounds. Dr. Mullens found a serious obstacle to his progress in the long rank grass which grows in great abundance in all the valleys and low-lying lands. He was carried in an iron chair. Eight men were appointed as his personal bearers. The chair was slung between two bamboo poles, and four men then carried it on their shoulders. As the men were two abreast, they had to walk on either side of the path instead of on it, as all the paths are only wide enough for one person to walk in at a time. Dr. Mullens' men were therefore obliged to walk in the thick grass; hence their slow progress. At Mkange we halted a day to readjust loads, and to alter Dr. Mullens' chair. I contrived to insert a pole between the other two, that the men might carry and still be able to keep the centre of the path.

"Everything now worked smoothly and harmoniously; the men did their work willingly and cheerfully, and although the poor doctor was generally tired out, and a little late in getting into camp, a cup of cocoa or tea and a little rest sufficed to restore him to his wonted health and spirits. He hardly ever complained of anything except the long grass. Generally speaking, Dr. Mullens did not find the hardships of camp life so bad as he anticipated. He was never weary of watching the men at their work, and was ever expressing his thankfulness that we had such a good set of men. He would even lend a hand to help them to place the loads upon their heads, and many a time a man was heard saying, '*Bwana Kibwa, nyoo*' (Great Master, come here), when his friendly aid was desired. His knowledge of Kiswahili was not great, but he made himself understood fairly well, and when he made blunders which the men laughed at, he joined heartily with them.

"It was at Kitange, on Saturday, July 5th, 150 miles from Sandani, that Dr. Mullens caught a severe cold, after having ascended a high hill for

the purpose of taking observations. Being much exhausted when he came down, I was hoping that he would propose our staying there over the Sabbath, instead of going forward on that day as we had intended; but the arrival of Dr. Baxter, of the Church Missionary Society, from Mpwapwa, who was on his way to the coast, and a good breakfast, led him to attempt the journey to Rubcho, six miles. Dr. Baxter also went with us to spend the Sunday. On arriving there, Dr. Mullens was much exhausted, and ate but little dinner, though he continued to converse as usual. I feared malarious fever, and as Dr. Baxter was invited by Dr. Mullens to share his tent, I asked him kindly to watch over him, and if he noticed any untoward appearance to report it to me. All Sunday he remained in bed; and though he had fever he 'doctored' himself, and said he should be all right on the morrow. Next morning, at 5 a.m., he was decidedly worse, but later he was better, and got up. Towards evening an obstinate fit of vomiting set in, after which he called Dr. Baxter and myself, and placed his case in our hands. We did our best for him, but decided that it would be better to move the camp next day, as it was cold at Rubcho.

"On the following morning, Tuesday, the 8th, he was better, and able to walk a little; he was, however, carried all the way to Chacombe, eight miles further on our journey. He arrived very much exhausted, but rallied after a cup of arrowroot had been given him. He, however, incautiously drank largely of very cold water, which brought on the vomiting again. Various remedies were tried, and at last he obtained relief and got some sleep. During the night he sent for me, asking me to advise him respecting a troublesome bowel complaint, from which he had suffered for many years. After a time his trouble was met, and he dozed off to sleep. Next day, Wednesday, the 9th, he was decidedly worse, and suffered a great deal of pain. Dr. Baxter and I never left him for any appreciable time after this. Inflammation of the bowels had set in, and he sank into a state of delirium, and died quite from exhaustion at 5.20 a.m., on Thursday, July 10th, 1879. When we realized that no human aid could save him, we sank upon our knees by the bedside, and with streaming eyes commended him to the care of the all-wise Father who was about to receive him, and even as we prayed he departed for the 'better country.' After more prayer for Divine guidance, we carefully wrapped the body in sheeting, and then in blankets, and lifted it into a hammock. After packing up everything we started for Mpwapwa, twenty-nine miles distant. This place we reached on the following morning, having made two very quick marches.

"With true brotherly sympathy and regard, Dr. Baxter and Mr. Last made all arrangements for the burial, but there being no boards about the place suitable for a coffin, we were in straits as to what to do. At last Dr. Baxter suggested that we should take the sides of one of the London Missionary

Society's carts which were left here by Mr. Thompson. This was quickly done, and a very good coffin made from them by Mr. Last himself. This, covered with white calico and lined with the same material, received the corpse, and then it lay all night in the tent awaiting burial on the morrow. A pleasant spot on the side of a hill overlooking the plain beneath had been selected for a burying-place. Here a grave was dug in the hard ground, and, with a kind forethought which did him great credit, Mr. Last had cut a path to the place from the main road. On the morning of Saturday, the 12th July, a very mournful procession started from Mr. Last's house for the burial-ground of the Church Missionary Society's mission at Mpwapwa. Slowly and silently the procession wended its way down into deep gorges and up the sides of rugged ravines and then along a level road. Not a sound was heard save an occasional whisper, and the steady tramp, tramp of the men who carried the precious burden. Just before arriving at the grave the solemn words of Holy Scripture sounded in the stillness, 'The days of our years are threescore years and ten,' etc. After placing the coffin near the grave, and anon lowering it into it, Mr. Griffith offered prayer, and then read the ordinary service. I then closed the service with a short prayer. Another look at the coffin, and the remains of the dear departed one are left in peace. When we turned from the grave we fully realized our loss, but the Almighty's arms are around us, and we are comforted. We intend to raise a stone structure over the grave to mark the place where we have deposited the body of Dr. Joseph Mullens, to await the glorious rising on the resurrection morn."

At the close of the funeral solemnities the survivors of the expedition, Messrs. Southon and Griffith, with their native attendants, pursued their sorrowful journey towards the newly-formed mission station at Lake Tanganyika, and the friends of the enterprise sincerely hope and pray that, notwithstanding the bereavements which it has experienced, it will yet prove successful. Those who are still spared to prosecute the important work are men of undoubted piety and courage; but what is now most required is some one of matured judgment and experience in mission work to take the lead and management of affairs, both temporal and spiritual. In these days of general enlightenment, and professed missionary zeal, an enterprise like this will surely not lack suitable men or means to push it forward; and, with the blessing of God, it can scarcely fail of success.

CHURCH MISSION AT LAKE N'YANZA.

The partial opening up of Central Africa by the explorations of Livingstone, Grant, Burton, Speke, Baker, Stanley, Cameion, and others, prepared the way, not only for the establishment of missions at Lake N'yassa by the Scottish Societies, and at Lake Tanganyika by the London Society, as already mentioned, but also for the planting of a similar station at Lake N'yanza by the Church Society, of which we now proceed to give a brief account.

In the course of their travels, Mr. Stanley and some of the other adventurers mentioned above, came in contact with Mtesa, king of Uganda, and Rumanik, king of Karagué, two powerful native potentates, whose extensive dominions were situated in the neighbourhood of Lake Victoria N'yanza. Both of these sable rulers were represented as being friendly to the English, and willing to encourage the introduction of commerce and Christianity into their respective countries. That part of the interior being situated far away to the north, and sufficiently distant from the places occupied by other religious communities, soon attracted the attention of the Church Missionary Society, and in the spring of 1876 Mr. Hutchinson published a book entitled "*The Victoria N'yanza, a Field of Missionary Enterprise.*" In this interesting little volume the author collects and collates the testimonies of the respective travellers who had passed through that part of the continent; and, although the impressions conveyed with respect to the far-famed monarchs mentioned above are less favourable than those given by Mr. Stanley, much valuable information is communicated, and, everything considered, the region of N'yanza was regarded as the most eligible place for the commencement of operations.

The most suitable agents available for the enterprise having been engaged, and the necessary preparations made, the mission party, consisting of four Europeans and a number of African porters and artizans, left Mpwapwa for N'yanza in the month of October 1876. It will be remembered that the

place first named is a station of the Church Missionary Society, situated about 230 miles inland from the coast, opposite Zanzibar. After a weary and adventurous journey they arrived at Kagê, on the southern shore of Victoria N'yanza, about the beginning of April 1877. They first directed their attention to the pitching of their tents, and the erection of temporary buildings for their immediate accommodation; and then they set to work to put together the mission boat, which they called the *Daisy*, the sections of which they had taken from the coast. In these engagements they succeeded fairly well, notwithstanding some damage which the materials for fitting out the boat had sustained in the transit. On the 15th of June the boat was finished, and made use of to remove the mission party to Ukêrêwê, a large island on the lake, not far distant, the king of which had sought their acquaintance, and had favourably impressed them with his comparative intelligence and friendly demeanour. Meanwhile the mission had suffered a serious loss in the removal by death of Dr John Smith, a medical missionary of great promise, who was somewhat suddenly cut down and called to rest from his labours at this early stage in his career.

Two or three days after the mission party had settled at Ukêrêwê, two letters were received from King Mtesa, written in English by a negro boy, whom Mr. Stanley had left with him, urging the missionaries to come to him with all possible speed. Lieutenant Smith and Mr. Wilson at once set sail, and reached Rubaga, the capital of Uganda, on Saturday evening, the 30th of June. Resting on the Lord's Day, with Mtesa's full consent, they had their public reception on the following Monday. Mtesa proved himself to be a monarch of much intelligence, and capable of graceful courtesy. When the name of JESUS was read to him in the letter from the Society, a salute was fired in testimony of joy, the whole assembly repeatedly bowing their heads. He also called Lieutenant Smith's attention to his flag, a many-coloured ensign, which he said he had hoisted in token of his believing in Christ. At a

subsequent interview, when no Arabs and Mohammedans were present, he asked whether the missionaries had brought him *the Book*, meaning the Bible. On the 30th of July Lieutenant Smith returned to Ukērēwê, leaving Mr. Wilson in Uganda. Up to that time Mtesa was most friendly, showing an apparently earnest desire to know more of Christianity, and being also anxious to learn English.

The fact must not be withheld, however, that a subsequent letter from Mr. Wilson describes the sable monarch as being somewhat disappointed at not receiving more secular advantages from the Mission; but the relations between the two were still amiable, and hopes were entertained of ultimate success. In a private letter to a friend, dated November 29th, 1877, Mr. Wilson wrote as follows: "In the mission work there are both discouragements and encouragements, as one might expect. The services at the palace on Sunday mornings have been regularly held, and are fairly well attended; and it is a great thing in so young a mission, and before one knows the language, to be able to give some, at any rate, the opportunity of hearing regularly the Word of God, and of receiving some instruction in the truths of our holy religion. The people are, as a rule, very attentive, and seem to take an interest in what is read and spoken to them, especially on our Lord's parables. I make the services more like classes in a Sunday-school than a regular service, as I find it keeps their attention better, and gives them more opportunities for asking questions, and so letting me see how far they understand or not. I begin by reading a chapter from the Old Testament. I read four or five verses at a time, and explain and comment on them, answering any questions that may be asked; then a chapter from the New Testament is read in the same manner; a short address follows, and I conclude with a few prayers from the Prayer-Book, the people all kneeling and joining in the *Amens*. The questions that are asked are often decidedly intelligent, and I must say I have often had to teach far more inattentive and unappreciative classes in England."

Speaking of the people generally, Mr. Wilson says "The Waganda are a promising people in an educational point of view, if one can get them to come for instruction, which I do not think will be very difficult. They are a sharp, quick-witted race, much more so than any negroes I have yet come across. They are very skilful in working in metals, iron, copper, and brass; and I have never seen anything to equal their basket-making. They are also very clever in imitating things of European manufacture, as far as their imperfect tools permit, and in this respect they certainly deserve to be regarded as the Chinese of Africa."

In the month of October following, Lieut. Smith, acting on the instructions of the Missionary Committee in London, proceeded to make a regular survey of the rivers and creeks at the southern end of the lake, of which he sent home a journal of much value and interest. This accomplished, he proceeded to Ukērēwê, the head-quarters of the mission.

The sad events which followed are appalling to contemplate or to record. From the most reliable information that we have been able to glean, it would seem that a quarrel had arisen between Lukongeh, the chief of the island, and Songoro, a resident Arab merchant. When Lieut. Smith returned to Ukērēwê, the dispute had grown warm, and Songoro begged that his wives and children might be sent away in the *Daisy*. This was done, leaving Smith and O'Neill on the island with only six men belonging to the mission. Almost immediately afterwards, in the first week in December, Songoro and his men being attacked by Lukongeh with a large force, the former fled to the mission station for protection. Lieut. Smith refusing to give up the refugee, the little mission party were immediately attacked by Lukongeh, and were all killed, with the exception of a native carpenter, who was taken prisoner, and after eight days released.

On the return of the *Daisy* to Ukērēwê, the native carpenter, who was in charge of her at the time, finding what had happened, took off two men of Songoro's party who had escaped, and

who swam out to him, and they returned at once to Kagêi. After making an unsuccessful attempt to recover the bodies of the murdered missionaries, he sailed for Uganda, and took the sad news to Mr. Wilson and Mtesa. At Mtesa's request, Mr. Wilson accompanied some Uganda men in the *Daisy* to Kagêi. After seeing to the safety of the mission stores, he proceeded towards Unyanyembe for the purpose of procuring cloth, which in Central Africa is equivalent to money. Being thus bereaved of his colleagues, Mr. Wilson intended to remain at this place till the arrival of the reinforcement from the east coast, which it was understood had been sent out some time before.

On New Year's Day, 1879, intelligence was received in England that Mr. Mackay, a gentleman sent out with the original party, but who had been detained on the coast by the failure of his health, had reached his destination in safety, and had joined Mr. Wilson at Kagêi, at the southern end of the lake, in the beginning of August, when they made arrangements for proceeding to Uganda in the *Daisy*, with as little delay as possible. In the meantime Mr. Mackay paid a visit to the chief Lukongeh, by whose men Smith and O'Neill were murdered at Ukêrêwê. Lukongeh assured Mr. Mackay that he never intended to kill the white men, and that when he heard they were dead (the attack by his men on the Arab trader having taken place some miles from his palace) he was very sorry, and said "his country was now ruined for ever." The chief further expressed a desire that white men should still come and teach his people; but when Mr. Mackay asked him, as a proof of his sincerity and good-will, to hand over Lieut. Smith's pocket-book, and the guns and revolvers belonging to both him and O'Neill, which were known to be in his possession, he refused to do so. Mr. Mackay consequently left Ukêrêwê, assuring Lukongeh that the delivery of these things was the indispensable condition of future visits to the islands by the missionaries.

Soon after his arrival at the scene of his future labours, Mr. Mackay wrote a long and interesting account of his proceedings,

a few sentences from which will show the spirit of the man, and the manner in which he prosecuted his varied duties. "The people of Kagêi are a large and important tribe. I like them very much. They are all friendly with me, and I am a friend to all. When they see the turning-lathe at work, or find me melting the fat of an ox and turning out beautiful candles, their wonder knows no bounds. Then I teach this and that more intelligent fellow the use of various things, and try to impress upon all a truth I find them very slow to believe—that they themselves can easily learn to know everything that white men know. I tell them that we were once naked savages like themselves, and carried bows, arrows, and spears; but when God began to teach us we became civilized. Round comes Sunday, when tools are dropped, and the reason asked, 'Why?' I open my Bible and tell them it is God's book, and that He commanded the day of rest. Many know a little of Suahili, which is, in fact, closely allied to their own language; and in that tongue I find many an opportunity to teach them the simplest truths of revealed religion, especially how God has come down among men. This great mystery of godliness is the astounding story to them, and many I find eager to learn to read, that they may know the book which I say God wrote for men."

When, in the month of March 1879, the mournful intelligence reached England of the violent death of Lieut. Smith and Mr. O'Neill, leaving the Rev. C. T. Wilson alone in Central Africa, the Committee of the Church Missionary Society immediately made arrangements to send out two parties to reinforce the mission, which had been so sorely bereaved. The first consisted of the Rev. G. Hall, Mr. C. W. Pearson, Mr. R. W. Felkin, surgeon, and Mr. J. W. Hall; and the second consisted of Messrs. Stokes and Copplestone. The first-named party were to proceed to their destination by way of Egypt and the Nile; and they left England on the 8th February, and reached Suakim, a port about half-way down the Red Sea, on the coast of Nubia, on the 9th June. While there, an attack of heat-

apoplexy compelled Mr. Hall to return home, but the other three brethren started on June 25th on camels, to cross the desert, and strike the Nile at Berber, with the view of ascending the upper portion of the great river to Uganda. The second party proceeded to their appointed sphere of labour in Central Africa by way of Zanzibar and the eastern coast, along the usual route. It is a lamentable fact that Mr. Penrose, a zealous industrial agent of the mission, who was following them at the head of a smaller caravan, fell in with a band of robbers, by whom he was murdered.

On the 19th August, 1879, after long suspense, the secretaries of the Society received copious communications from the brethren of the mission at Victoria N'yanza, conveying among other things the pleasing intelligence that both parties sent out to reinforce the mission had safely reached their destination, after a long and weary journey in each case. The brethren at the lake had received letters and papers from England through Dr. Emin Effendi, one of Colonel Gordon's officers, and were greatly cheered. There was also intelligence of the wreck of the mission boat, *Daisy*, on the lake, with Messrs. Wilson and Mackay on board; but happily no lives were lost. The little vessel was afterwards beached and repaired, and continued to do good service for the mission. In the meantime King Mtesa had sent canoes to convey Messrs. Stokes and Copplestone to Uganda, and pleasing hopes were entertained of the ultimate success of the mission. In concluding their most recent announcement the Missionary Committee say. "If it has pleased God to spare all their lives, there are now seven missionaries at Uganda, the exact number first sent forth, but only two are of the original party. Let our prayer be, 'O Lord, be gracious unto us; we have waited for Thee; be Thou their arm every morning, our salvation also in the time of trouble' (Isa xxxiii. 2)." Every true friend of Missions will devoutly pray that the blessing of God may rest upon this noble enterprise.

CONCLUSION.

WHILST the preceding pages were passing through the press, intelligence was received from Central Africa of a painfully interesting character. The following extract from the *Academy* will place the matter in the clearest light :—"We regret to hear that the Church Missionary Society have received discouraging news of the condition of affairs at their N'yanza mission. Hostile influences are believed to have been at work, and the attitude of King Mtesa has been for some time not over friendly. In May last a rumour reached the king that the Egyptians were advancing their posts further towards his country, and he appears to have accused the missionaries of complicity in the matter. While utterly denying the charge, they offered to send two of their number with his messengers to Colonel Gordon ; and accordingly Mr Felkin started for Egypt, in advance, on May 17th, to prepare the way for the party who were to follow in company with the Rev. C. T. Wilson. Mr. Felkin has written home from Fatiko, in Egyptian territory, forwarding a letter from Mr. Wilson, dated June 26th, from which it appears that he and four chiefs were on their way north, but still in Uganda. Messrs Stokes and Copplestone had been permitted by Mtesa to go to the south side of the lake, on condition that they sent up the mission stores left there. The position of the three missionaries left at Mtesa's court is certainly not an enviable one, and the whole affair shows the danger of placing implicit confidence in the professions of a savage chief. The London Missionary Society are also experiencing considerable anxiety at the continued absence of intelligence from their Tanganyika expedition. They have accordingly asked Dr. Laws of Livingstonia to despatch trustworthy messengers to Ujiji, to inquire into the state of the mission and to bring letters back." It is earnestly to be hoped that the next intelligence will be more favourable.

Having thus passed under review the various matters relating to Africa as a country,—its peoples, colonies, and missions,—it

only remains, in conclusion, briefly to express our opinion as to what this interesting and important quarter of the globe most urgently requires to promote its highest and best interests. We regard with unqualified favour the efforts which have been made to open up the interior to commerce and Christianity, and we honour the men who have gone forth to explore the inner regions of the "dark continent" with such indomitable zeal and perseverance; but unless these herculean labours be followed up by the efforts of genuine Christian philanthropists with still higher aims, they will prove of little avail. What Africa wants above everything else is the "glorious Gospel of the blessed God." This would carry in its train every other needful blessing, and elevate the most degraded native tribes to the condition of men and brethren.

Let the Christian Churches of Great Britain, Ireland, and America rise to the importance of the occasion, and "come up to the help of the Lord against the mighty." There is room enough in this vast and populous continent for the evangelistic efforts of all; and whether we regard the past history of the down-trodden and suffering people, or their present degraded state, we must admit that there is a loud and imperative call. We mourn over the prevalence of tribal wars, slavery, superstition, and crime in many places; but let us not forget that we have the remedy in our own hands. The introduction of pure and unadulterated Christianity to every region and to every tribe, the erection of places of worship, the establishment of schools and institutions for the training of native teachers and preachers, and the faithful proclamation of the Gospel, would soon put an end to war, slavery, and sin of every kind, if the truth were received in meekness and in love, as we have seen in some highly-favoured places. Nor shall we be innocent if we neglect the grand opportunity which is presented to us of going up at once in faith and prayer to possess the land for Him whose right it is to reign. The Divine command is, "GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

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